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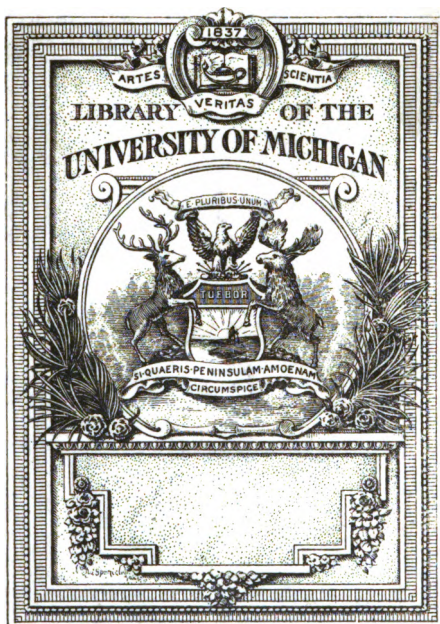
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THE
LECTURES
DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,

AT NEW HAVEN, CONN., AUGUST, 1865;

INCLUDING
THE JOURNAL OF PROCEEDINGS,

AND
A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

THIRTY-SIXTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

NEW HAVEN, CONN., *Aug. 8, 1865.*

THE Thirty-sixth Annual Meeting of the AMERICAN INSTITUTE OF INSTRUCTION commenced this afternoon at Music Hall, the spacious hall being well filled with members and friends of the Institute from nearly all parts of the country. About seven hundred guests from abroad were present, most of them connected with educational institutions in various parts of New England. Among the members present were some of the most eminently learned men of the land. The meeting was called to order by the President of the Institute, Rev. B. G. Northrop, of Saxonville, Mass. Prayer was offered by Rev. Dr. Cleaveland, of this city. The venerable Ex-President Day, of Yale College, was then received by the whole assembly rising from their seats, and standing a moment, in token of the respect for that eminent patriarch.

The President of the Board of Education, Andrew De Forest, Esq., welcomed the Institute to this city in an appropriate address. The President replied as follows:

THE PRESIDENT'S RESPONSE.

In behalf of the American Institute of Instruction, permit me to return most grateful acknowledgment for your cordial welcome.

We return to New Haven with cherished memories of our former session here, and with very pleasant anticipations for this meeting. The rural beauty of New Haven, uniting, in a rare degree, the attractions of the country with the city; its majestic elms; its noble parks; the spacious grounds of so many of its mansions; the culture and refinement of its citizens; the College, with its various departments,—its library, cabinets, and gallery of art,—make this a most inviting place for our session; certainly to me, with the thronging associations of eight happy and earnest years of student-life spent here.

We are glad to come again, for the fifth time, to Connecticut, the State which held a proud preëminence in the *early* educational history of this country, producing, by reason of the former superiority of its common schools, more eminent men, literary, professional, and practical, than any other State, in proportion to its population. To allude to but one of the many proofs of this statement,—according to *Lanman's "Dictionary of the United States Congress,"*—Connecticut has sent, from her sons scattered over the country, two hundred and fifty-two members to that body; while Massachusetts, with a much larger population, has sent two hundred and twenty-two.

If, since the origin of the American Institute of Instruction, other States have more fully applied its suggestions, and have surpassed Connecticut, we hope that your Board of Education, just appointed, will rally the friends of public instruction, and bring this State again, where she used to

be, and, with her munificent school fund, where she ought to be, into the front rank.

We are happy to come to the State that founded the first law school in this country, and that started the first institution for the instruction of the deaf and dumb; to the city which originated, in 1783, the first series of elementary school-books issued in America, and, nineteen years later, the first American dictionary; to the home of Roger Sherman, who, with Chief Justice Ellsworth, did much to form our present Constitution; to the city which started the first American Journal of Science, and which reverently cherishes the remains of our honored instructor in Yale, whom Edward Everett fitly termed the Nestor of American science.

The President then delivered his annual address.

THE PRESIDENT'S ANNUAL ADDRESS.

MEMBERS OF THE AMERICAN INSTITUTE OF INSTRUCTION:

Our thirty-sixth anniversary, instead of giving signs of decay or diminished usefulness, opens a new career of activity. Our work is broader than ever. At the first meeting of this body in 1830, sixteen States were represented. So many friends of education, not teachers, from the Middle, Western, and to some extent from the Southern States, desired to share its exercises, that, instead of the New England Association of Teachers as at first proposed, it was incorporated by the next Legislature of Massachusetts as the *American Institute of Instruction*.

In the present crisis of American history, our field is, as never before, the whole country. The association which did so much by its large annual gatherings, its able lectures and discussions published yearly, its well-argued petitions to legislative bodies, to originate State systems, superintendents,

and boards of education, should adapt its plans to our new and urgent wants, and seek to create a deeper popular sentiment in behalf of learning, throughout the length and breadth of the land. Never before was the public ear so open to appeals for the education and elevation of all classes, irrespective of race, color, or condition. This blessed peace, bringing rest to our war-worn veterans, urges upon the friends of education duties and responsibilities, opportunities of service and influence, hitherto unknown.

The foundations of society at the South are broken up, and a better ground-work is to be laid for the social fabric. Old ideas and prejudices are to be buried with the ruins of the slave system out of which they grew. Glorious achievements may yet be made, and new fields won. A race is to be raised to intelligence, freedom, industry, and manhood, or they are to sink to idleness, serfdom, and anarchy.

We hope this year in some measure to bridge over the chasm which has too often separated the college from the school. We urge their interdependence. We would invite more manifest fellowship, practical sympathy, and mutual coöperation. The cordial interest taken in this meeting by the Presidents of Yale College and Michigan University, a Professor of Law in Harvard College, and the aid promised in our discussions by Professors of Brown, Yale, Wesleyan, and other colleges, are hopeful signs for the future.

We respectfully ask the instructors of our colleges not to overlook the common schools, nor underrate their own privilege of public service, in advancing the great cause of popular instruction.

We would remind them that the weakest point in the whole system of American education ever has been, and still is, the want of thoroughness in the rudiments as taught in the common schools. The culture of our colleges answers

in no small degree to the condition of the public schools. They reciprocally influence each other. You may elevate the public schools by improving the colleges, no more surely than you improve the colleges by elevating the public schools. Let the schools deteriorate, and the fountains which supply the colleges will dry up. The influence of the common schools in discovering and developing the rich treasures of intellect most frequently found among the hills and valleys in the rural districts, thus increasing the number of college students, as well as advancing their standard of scholarship, has not been duly appreciated.

My duties give me the privilege of mingling freely with all classes of society. Increasing observation heightens my respect for the people and for popular sentiment. My sympathies are with the masses, who more and more, from year to year, enlist my heart and efforts.

I am sorry to find among them often a prejudice against the college, a feeling not to be met with disdain, and which no wise man will ignore; because, however unfounded, it proves injurious alike to the people and the college. No institution in this country can afford to treat public sentiment with indifference and contempt. The people are ready for argument, and open to conviction. Now, no men in this land can do so much to conciliate public feeling, in behalf of our higher institutions of learning, as the instructors in our colleges, and in no one way so directly as by evincing a hearty sympathy with the people's college — the common school.

For the American Institute the college has already done much. President Wayland assisted at its organization, and gave the introductory lecture at its first meeting. I find that ten of the lectures in our printed volumes were given by presidents of colleges, and thirty-four by professors. Nearly thirty years ago, Professor Olmsted gave a lecture before this

association, on the "Common-school System of this State;" and again, just twenty years ago, he held up before the Institute his "Beau Ideal of a Perfect Teacher."

Standing under the shades of Yale, it is proper to say that to Professor Olmsted belongs the credit of first publicly advocating in America the necessity and advantages of a seminary devoted exclusively to the training of teachers. In an oration given in 1816, while a tutor in Yale, he aimed to show that the secret of the great defects in our school education was the ignorance and incompetency of the teachers, and that the only remedy was "a seminary for schoolmasters." Eight years before, he had been a teacher in the common schools, and, for two years after his graduation, Principal of the New London Union Academy. His views, original with himself, were formed from actual knowledge of the defects of public instruction. His normal-school plan involved a two-years' course, admission upon examination, and free tuition. He took all means to urge his project upon the attention of public men and prominent friends of education.

His hesitation in accepting the appointment of Professor of Chemistry in the University of North Carolina, arose from his reluctance to abandon his long-cherished scheme for the establishment of a normal school. This was nine years before De Witt Clinton, of New York, James G. Carter, of Massachusetts, and Rev. Thomas H. Gallaudet, of Connecticut, simultaneously moved in this matter.

In this connection, mention should be made of the two prize essays on education by Professor Noah Porter, of the educational books, essays or lectures, by Professors Hooker, Thatcher, and Gilman. The silver voice of the lamented Silliman was twice heard at the meetings of this Institute in advocacy of public instruction. It is an omen of good that Yale College is represented on your new Board of Education

in Connecticut by one professor and several graduates, and also in the responsible office of the Secretary of the Board.

Were we assembled at Cambridge, it would be fitting to speak more at length of Everett's ten eloquent addresses in behalf of popular education, and of the repeated lectures of Presidents Walker, Felton, and Hill, in this Institute and elsewhere on the same subject; and last, though not least, of an ex-governor, who is the youngest member of the Massachusetts Board of Education, if we may judge by his zeal and manifold labors for common schools, besides the duties of a laborious professorship giving during the last year, twenty-eight days and nine lectures to the cause of common schools, with no reward save the gratitude of the teachers, the pupils, and the public, who have caught some measure of his enthusiasm.

Gratefully acknowledging, then, our obligations to the college in the past, we earnestly ask for the more general espousal of the cause of popular instruction on the part of the professors in our higher institutions of learning.

While each may well give his time and strength to his specialty, whether in mathematics, science, language, or literature, the utmost devotion to any one department need not sever one's sympathies with the people, nor take the semblance of aloofness and isolation, nor prompt the satire,

" In cloistered state let selfish sages dwell,
Proud that their heart is narrow as their cell."

Our profession has by no means faltered in this crisis in our country's history. The teachers and scholars from our normal schools, academies, and colleges, have been foremost in responding to the call of the country. Illinois early furnished a normal or teacher's regiment. More than two thousand teachers and students from Massachusetts have

joined the army. Entire classes enlisted in some of our Western colleges. Five hundred and twenty-five of the members and graduates of Harvard responded to the call of the country, of whom ninety-three gave their lives for the preservation of our Union. Williams inscribes two hundred and forty names on the honored roll of heroes and martyrs; Bowdoin, two hundred and fifty; Yale, seven hundred and thirty-seven. The same noble and self-sacrificing spirit has characterized the members and graduates of all our higher institutions of learning. Winthrop and Shaw represent thousands like them, whose history and heroism show the consistency of culture and refinement with the highest military virtues.

There has been a common impression that learning and refinement were unfavorable to personal courage. On the opening of the war State Prison convicts and reckless felons were counted the bravest soldiers, but Sing Sing Zouaves did not verify these predictions. Experience soon proved that the better the man the better the soldier. The highest mental and moral discipline steadies the nerves and strengthens the muscles for the conflict of arms.

"Scholars as free, as debonaire, unarmed
As bending angels, that's their fame in peace;
But, when they would seem soldiers, they have *galls*,
Good arms, strong joints, true swords, and Jove's accord,
Nothing so full of hate."

At the close of this terrible war, it is timely to ask what have been its effects upon the cause of education.

This war has in a remarkable degree quickened the pulse of benevolence in behalf of schools, academies, colleges, and seminaries.

More has been contributed within the last three years for

the cause of learning than for thirty years previous, and this, too, in the midst of the most pressing calls and liberal responses for the Christian and Sanitary Commission, as well as for bounties and war taxes. In my own State, the appropriations of the several towns and cities for public schools during the last year exceeded those of the previous year by more than one hundred thousand dollars; and I am confident that the amount raised by taxation for the same purpose during the present year will be found, when the returns are made, to exceed even that of last year by more than one hundred and fifty thousand dollars.

The war has awakened among our youth a stronger love of country, a higher appreciation of our institutions, an ardent devotion to the government, a clearer knowledge of the principles upon which it is founded, and the means by which it may be preserved. The stars and stripes have new meaning to our children. The dear old flag, procured by dime gifts from the pupils, waves over many a district school-house. Colored crayons in skilful hands have placed it on still more blackboards. In but one instance within my knowledge has that flag been rudely torn from a school-house. That midnight deed of a rebel sympathizer only made the new flag that soon waved in its place still dearer to those pupils burning with indignation at the outrage.

The sympathies of the pupils in our schools, their thoughts and prayers, have been for the government. In the morning petition for the country they have joined as reverently in the school as in the sanctuary. With *heart* as well as voice they have sung, "God bless our native land." That doing begets feeling, and service promotes patriotism, has been verified in the schools, as by thousands and thousands their little hands have been cheerfully, and yet sometimes tearfully, sewing bandages and scraping lint for our wounded. No manifesta-

tions of patriotism have touched my feelings more than the works and words of the children as I have found these busy groups all over the hills and valleys of my own State. Myriads of welcome letters they have written to the brave men in the field, and comfort-bags unnumbered they have made and filled and forwarded.

Patriotic songs have won the day. Learned first in the schools, they have become the favorites of the people everywhere.

The instructions of the teachers, the selections for reading and declamation, and the subjects of composition, have all tended to inspire patriotic sentiments. As early impressions are the strongest and most lasting, we may hope that the coming generation will more highly prize our free institutions.

The war has led our youth to the more general study of American history. They understand better the character of the Revolutionary patriots, as well as of the traitors of the late Rebellion; what it cost to establish our government; and well they know what priceless treasures, the lives of their fathers and brothers, or kindred, it has now cost to maintain it. It has been of late a matter of pleasant surprise to me to hear from our pupils so full an epitome of our colonial history, the Revolutionary struggle, the formation of our national constitution, and the succeeding periods of our history.

Even the science of government is coming into the schools. I have found ample evidence that the elemental principles of our government, the arguments for the different forms of government, and the true foundation of equal rights and equal suffrage, can be understood by the advanced pupils in the public schools.

It is not unworthy of mention, that the war has led to a fuller knowledge of the geography as well as the history of our country. In our own land we now have classic ground,

consecrated by the blood of heroes; historic fields, hardly surpassed in the magnitude of the struggle or its results by any others in the world's history.

This baptism of blood is to fraternize the people, and bind us together — East and West, and even North and South, in stronger ties. It has already given new interest to the study of our geography as well as history. Hereafter our text-books in this branch must say more of America, however much they may well abridge in the minutiae of Siberia and China.

Our hearts should today overflow with thanksgiving that the terrible war now closed involved no interruption of the public schools. Though the vocation of millions has been changed, and derangement and loss have attended many pursuits, and thousands of teachers have joined the army of the Union, still the one voice of the people at the North has been, Come what may, we must hold on to our schools, the source of our strength and prosperity, alike in peace or war. No year in the history of our country has furnished stronger evidence of the growing devotion of the masses to the cause of popular education. This increasing interest and progress have been evinced not only by the marked advance in appropriations, — which, though in some cases reduced under the first shock of arms in 1860, have been far more than restored, — but by a better public sentiment, a more intelligent appreciation of the school as the nursery of the Republic, the cheapest defence of the nation; by the erection of improved and often costly school-houses, and the introduction of better school furniture; by the great prosperity of our high and normal schools, academies, and colleges, where the attendance, if in some cases less, has been diminished by enlistments in the army; by the large numbers attending educational conventions and Teachers' Institutes; by the increased number of free high schools and normal schools, as in Kansas, Penn-

sylvania, New York, Massachusetts, and Maine; by the adoption of new or improved State systems of public schools, as in Missouri, Western Virginia, Kentucky, and Tennessee; to say nothing of that new and noble work, the organization of hundreds and thousands of schools for freedmen.

Nothing like this war has ever brought home to the bosoms of the people the clear proofs of the transcendent importance of the public school. As the gold is purified by the same process that melts the dross, so our schools come out of the furnace of war unscathed, and beaming with new brightness. Education and religion are the only luminaries which continued to shine undimmed far above the dust and din of civil strife.

The alliance of treason and ignorance, and their hostility to free schools, were well illustrated by the stealing of school money in Missouri, and the utter repudiation of free schools by the rebel convention in Virginia.

Who can doubt, that had a national Bureau of Education been established fifty years ago, and a hundredth part of the cost of this war been then devoted to the education of all the people, South as well as North, black and white, this terrible Rebellion, possible only by reason of the absence of free schools and the consequent ignorance of the masses, would have been averted?

Says Guizot of France, "The ministry of public instruction is considered the truly paternal part of the government." So in our country, now to be regenerated and reorganized, let education be the one bond of national sympathy, and the promoter of fraternal union. Let the General Government encourage universal education. This implies no dictation or interference with the free action of the several States. Let a national Bureau of Education hold a relation to the State departments of public instruction kindred to that of the

national Department of Agriculture to State and county organizations. The state of our country now more than ever before, invites new efforts in behalf of the great cause of public instruction. Never, since the Christian era, has there been a more urgent demand for labor on the part of the friends of education, nor a more inviting field for results. In several States new systems are to be organized, in all progress is needed. A free comparison of views as to defects existing and improvements needed, on the part of those who have had the largest experience and the widest observation, might be made by a central bureau to contribute to the advancement of education in all parts of the country. Let a model system be devised, and thus greater uniformity be secured in the school systems of the different States. Let universal education be practically recognized and cherished, and supported as the one vital interest of the nation — essential to its life and growth, its unity and harmony, its power and prosperity, its morality and Christianity.

The President stated that the volumes containing the Proceedings of the Institute were now owned and published by the Board of Directors, and were for sale by the Treasurer. These volumes comprise the most valuable series of Educational Lectures in our language. The library of the Institute has been well cared for.

The President called on the Treasurer for his report. The Treasurer — W. E. Sheldon, of Hancock School, Boston — was not ready with it, but offered some remarks relative to new members joining the society, saying that he should like about one hundred new autographs on his book, and a corresponding number of dollars in his treasury. His remarks seemed to be attended with good effect, as subscriptions were handed him in considerable numbers immediately after he sat down.

The President then said that the meeting was now open for the discussion of the following question:

DISCUSSION.

QUESTION: *Methods of Teaching Latin to Beginners.*

Samuel H. Taylor, LL. D., of Andover, Mass. Since I came here I have learned that it was expected that different theories of teaching Latin were to be presented. But I have nothing in the shape of a theory to advance. The direction of my remarks, and the object I wish to secure by them, may be indicated by the following familiar Arabian tale:

"A dervise was journeying alone in the desert, when two merchants suddenly met him. 'You have lost a camel,' said he to the merchants. 'Indeed we have,' they replied. 'Was he not blind in his right eye, and lame in his left leg?' said the dervise. 'He was,' replied the merchants. 'Had he not lost a front tooth?' said the dervise. 'He had,' rejoined the merchants. 'And was he not loaded with honey on one side, and wheat on the other?' 'Most certainly he was,' they replied; 'and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us unto him.' 'My friends,' said the dervise, 'I have never seen your camel, nor ever heard of him but from you.' 'A pretty story, truly,' said the merchants; 'but where are the jewels which formed a part of his cargo?' 'I have neither seen your camel nor your jewels,' repeated the dervise. On this they seized his person, and forthwith hurried him before the Cadi, where upon the strictest search nothing could be found upon him nor could any evidence whatever be adduced to convict him either of falsehood or theft.

"They were then about to proceed against him as a sorcerer, when the dervise, with great calmness, thus addressed the

court: 'I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long and alone, and I can find ample scope for observation even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footstep on the same route. I knew the animal was blind of one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one foot from the faint impression which that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because, wherever it had grazed, a small tuft of herbage was left uninjured in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me it was corn on the one side; and the clustering flies, that it was honey on the other.'

The only theory, then, which I wish to present, is the necessity, in order to insure the *successful* study of the language, of the closest attention to its phenomena, and the habit of reasoning upon them, in opposition to the mere exercise of the memory without the habit of observation or the use of the reasoning powers.

The first feature to which the pupil's attention will be called, in commencing the study of Latin, is the six cases instead of three in our own language, and that most of these cases have different endings, whereas in the English the endings are the same except in the possessive case. Why this variety of case-endings? Simply to indicate what relations are expressed by the word. For example, in *luna* of the first declension the meaning of the word is found in *lun*; the *a* shows that the word has the relation of the nom.; so in the other cases, the endings *ae*, *am*, etc., show that the word to which they are appended expresses the relation of a gen., dat., or acc.; and so in the plural.

The pupil will observe that some of these endings express the relations indicated in English by prepositions, particularly those of the gen., dat., and abl., and are virtually equivalent to prepositions. But in the first declension it will be observed that in the singular the nom., voc., and abl. cases are alike, also the gen. and dat.; and in the plural the nom. and voc. are alike, and the dat. and abl. The pupil will judge what case any of these similar forms is in from the nature of the sentence in which it stands, just as he determines in English whether a noun is in the nom. or obj. case by the sentence where it is found.

After the forms of the first declension have been perfectly committed, so that any noun in it can be declined, backward or forward, from the abl. to the nom., plural or singular, or the reverse, or any case given as soon as it is named, let easy sentences be given to the pupil to translate, involving as many cases of nouns of the first declension as practicable.

Each of the successive declensions will present new features. The case-endings of the second declension are all different from the first. In nouns in *us* in the singular only the gen. and dat. are alike; but in nouns ending in *r* the voc. is like the nom.; and in neuter nouns, as in all declensions, the nom., acc., and voc., singular and plural, are alike. The plural of all declensions have the nom. and voc., and dat. and abl., alike. The pupil will observe that most nouns in *er* drop the *e* of the nom. singular in the other cases, as *ager*, gen. *agri*; *aper*, gen. *apri*; but some retain it, as *puer*, gen. *pueri*; *signifer*, gen. *signiferi*.

When this declension is well committed, let the pupil be required to translate easy sentences containing nouns of the first and second declensions; and, as the other declensions are learned, let sentences be given containing nouns of all the different declensions. In this way the forms will be per-

manently fixed, and the peculiar features of each declension marked.

The third declension has a great variety of endings. The voc. is always like the nom.; but no other cases in the singular are alike, except neuter nouns, which, like the second declension, have the nom., acc., and voc. alike

But the pupil should notice a marked peculiarity in this declension; viz., that the nom. differs from the stem, the final syllable undergoing some change, or some letters being dropped. The gen., however, always shows the full form of the stem; e. g. *nomen*, stem *nomin*, *i* being changed into *e* to avoid a close sound; *corpus*, stem *corpor*; *pecus*, stem *pecor*; *homo*, stem *homin*; *sermo*, stem *sermon*; *salus*, stem *salut* (*s* the nom. sign uniformly rejecting *t* or *d*); *palus*, stem *palud*; *pars*, stem *part*; *lex*, stem *leg* (the nom. sign *s* being added, and *g* and *s* forming *x*); *nox*, stem *noct* (the nom. sign being added rejects the *t*, and then *c* and *s* form *x*).

Careful observation will soon make the pupil familiar with such changes, and the ground of them. Some oblique cases of this declension are abbreviated by syncopation, as *pater*, gen. *patris* (for *pateris*); *mater*, gen. *matris* (for *materis*); *caro*, gen. *carnis* (for *carinis*); *senex*, gen. *senis* (for *senicis*).

The fourth and fifth declensions will be found merely modifications of the third declension, mostly arising from syncopation or contraction; e. g. nom. *fructus*, gen. *fructus* (from *fructuis*), acc. *fructum* (from *fructuem*), abl. *fructu* (from *fructue*); nom., acc., and voc., plural *fructus* (from *fructues*). In the fifth declension, nom. *dies*, gen. *diei* (from *dieis*), acc. *diem* (from *dieem*), abl. *die* (from *diee*); nom., acc., and voc. plural *dies* (from *dies*). It will be observed, however, that in the gen. plural the fifth declension differs from the third in having *r* before *um* as in the first and second declension, as *dierum* instead of *dieum*.

When the nouns of the first and second declension have been thoroughly committed, let the pupil decline an adjective of three endings. Here he will find no new elements, the endings of the masculine and neuter being the same as those of masculine nouns of the second declension, and the feminine like those of the first declension. Easy sentences containing adjectives as well as nouns may then be given for translation.

Adjectives of the third declension will be found to have the same endings as nouns of that declension. The learner will notice that while there are five declensions of nouns, adjectives have but three; he will also observe that an adjective of either of the declensions may agree with any of the five declensions of nouns.

From the first, the different mode of determining the gender of nouns in our own language and the Latin will be noticeable. In English, the gender is determined by the sex, as masculine, feminine, or neuter: but in Latin, this principle is wholly disregarded, and the termination of the nouns chiefly marks the gender; thus *sermo* (a word) is masculine, and *aqua* (water) feminine.

Of the four conjugations of the verb, the first, second, and fourth are called vowel conjugations, because the ending *o* of the present is preceded by a vowel (the first conjugation being contracted from *ao*, as *amao*, *amo*), and the third, a consonant conjugation, because the same ending is preceded by a consonant. The difference between many of the forms of the verb is to be explained by this difference of the endings.

The first feature noticeable in the verb is, that it virtually contains the subject in itself; i. e., the endings determine whether it is first, second, or third person, singular or plural: as *amo*, I love; *amas*, you love; *amamus*, we love, etc. This is

wholly different from the English. If in English we say *love*, the expression is wholly indefinite. It cannot be told whether it is a noun or a verb; whether it means I love, you love, we love, or they love, or whether it is in the imperative mode.

Another feature to which the pupil's attention will be directed is, that, in the active voice alone, the Latin verb has about seventy different forms to express its relations; whereas the English verb itself appears in but four or at most five forms, as *love*, *loves*, *loving*, *loved* (lovest and loveth are but rarely used), the modifications being expressed by auxiliaries, as *may*, *can*, *might*, *will*, etc.

While the forms of the Latin verb are so numerous in each of the four conjugations, and the mastering of them seems a formidable task, they can be so generalized as to present little difficulty.

1. After learning the forms of the first conjugation derived from the first root, the corresponding forms of the second will be found to differ from them only in having *e* where the first has *a*, except in the present subjunctive, where the reverse is true, the first having *e*, and the second *a*.

2. The imperfect indicative of all the conjugations is declined alike; the only difference being that *bam* and *bar* are preceded by *a* in the first conjugation, by *e* in the second and third, and by *ie* in the fourth.

3. The terminations added to the second root are the same in all the conjugations, and the pupil, in learning one conjugation, learns all.

4. *M* added to the infinitive active forms the imperfect subjunctive active, and *r* added to the same, the imperfect subjunctive passive, and then all the conjugations are declined alike.

5. Properly all the active infinitives end in *ĕre*; but in the vowel conjugations the first *e* of *ĕre* combines with the vowel

before the characteristic, and lengthens it, as *amao*, inf. *amaëre*, contracted into *amāre*; *doceo*, inf. *doceëre*, contracted into *docëre*; *audio*, inf. *audiëre*, *audire*.

6. The futures of the first and second conjugations end in *bo* and *bor*; the third and fourth, in *am* and *ar*.

7. The pupil will observe that the characteristic of the third person singular is *t*, as *amat*, *amatur*; that in the third person plural *n* is the plural sign, *amant*, *leguntur*; that the third person singular and plural passive of forms from the first root end in *tur*, these being formed by adding *ur* to the third person singular and plural of the corresponding active forms, — *r* being the passive sign and *u* the connecting vowel, as *amat*, passive *amat-ur*, *amant*, passive *amant-ur*; *monet*, *monet-ur*; *legit*, *legit-ur*.

After the pupil has committed the first conjugation, let him decline the first as a second conjugation, making such changes as have been pointed out. It will thus be seen how much of that conjugation can be given without any study. Let parts of the other conjugations be tried in the same way before any study is given to them. Exercises for practice should be given to the pupil as fast as the forms of the different conjugations are learned. These exercises should embrace nouns and adjectives of the different declensions, as well as pronouns, so that all that has been previously learned shall be brought into constant requisition, and thus permanently fixed in the mind.

The student's attention should early be directed to irregular forms and changes in words. The fact of the irregularity, and what it consists in, should be noticed, whether the reason of the irregularity can be explained or not. If it can, so much the better. But the dervise made a practical use of the fact that he saw the ants busy upon the corn, and the flies upon the honey, without stopping to inquire why their tastes

were not reversed. I give, therefore, a few examples of irregular forms, as illustrations of what the pupil should observe and study. *Volvo* has *volutum* in the third root, instead of *volvtum*. Originally *v* had both a vowel and a consonant force; as a consonant it cannot euphonicallly stand before another consonant, and it is then either dropped or takes its vowel force in the shape of *u*; hence *volutum* instead of *volvtum*; so *volumen* instead of *volvmen*. In *fautum* (instead of *favtum*) from *faveo*, we have the same; also in *nauta* (for *navta*), *cautum* (for *cavtum*). In *fotum* (instead of *fovtum*) from *foveo*, *v* is dropped; so in *motum* (for *movtum*) from *moveo*; so *oblitus* (for *oblivtus*) from *obliviscor*. On the contrary, in *gaudeo* the vowel *u*, being originally the same as *v*, takes its consonant force in the form of *v* in the third root *gavisus*, which is instead of *gausus*. The *i* in *gavisus* is simply a connecting vowel.

Other changes take place from assimilation, as *jussi* (from *jubeo*) for *jubsi*; *pressi* (from *premo*) for *premsi*; *gessi* (from *gero*) for *gersi*; *missum* (from *mitto*) for *mitsum*; *cessi* and *cessum* (from *cedo*) for *cedsi* and *cedsum*; *possum* for *potsum*; *possumus* for *potsumus*; *possunt* for *potsunt*; *esse* for *esere* (the penult *e* being omitted, and the *r* assimilated to *s*).

Sometimes the letter *p* is inserted in a word between *nt*, or *ms*, as a support for the voice, or to aid in pronunciation; as *tempsi*, *temptum* (from *temno*); *emptum* for *emtum* (from *emo*); *sumpsi*, *sumptum* for *sumsi*, *sumtum* (from *sumo*); *prompsi*, *promptum* for *promsi*, *promptum* (from *promo*); *interemptum* (from *interimo*). Compare in English *humble*, *fumble*, *stumble*, etc., for *humle*; *fumle*, *stumle*. Yet the Latin words here given are sometimes written without a *p*. Compare English *Thompson* and *Thomson*.

On the contrary, the aspirate *h* or *v* is omitted in the middle of a few words before a vowel, but re-appears before *s* in the

second root, and combines with it, and forms *x*; and in the third root it re-appears in the form of *c*; hence *fluo* (for *fluho*), *fluvi*, *fluctum*; *struo* (for *struho*), *struxi*, *structum*. The *c* in *fructus* from *fruor* is to be explained in the same way.

Other changes take place in the middle of a word, as *c*, *g*, *qu*, also *v* or *h* combine with *s*, the sign of the perfect active, and form *x*; e. g. *rexi* for *regsi*; *plecto*, *plexi* for *plecsi* (*t* being dropped before the *s*); *coquo*, *coxi*; *vivo*, *vixi*; *g*, a soft mute, is changed into *c*, a hard mute, before the hard *t*, as *lego*, *lectum* (for *legtum*); *ago*, *actum* (for *agtum*); *r* is changed into *s* before *t*, as *queror*, *questus* (for *quertus*); *gero*, *gestum* (for *ger-tum*); *haurio*, *haustum* (for *haurtum*); *uro*, *ustum* (for *urtum*); *maereor*, *maestus* (for *maertus*); *b* into the softer *p* before *s* and *t*, as *labor*, *lapsus* (for *labsus*); *scribo*, *scripsi*, *scriptum* (for *sribsi* and *sribtum*).

Again, some verbs are strengthened in the present by assuming a letter or syllable, but these are retained only in the first root, while the second and third roots are formed from the simple stem. *Sc* and *isc* and the letter *n* are often thus added to the present, — *sc* where the simple stem ends in a vowel, and *isc* where it ends in a consonant, the *i* in such cases being merely a union vowel. Hence *paciscor* makes *pactus* in the third root (this root being formed from the stem *pac*); *obliscor*, *oblitus* (the stem being *obliv*); *nosco*, *novi*, *notum* (the second and third roots being formed from the stem *no*); *sino*, *sivi*, *situm* (stem *si*); *frango*, *fregi*, *fractum* (stem *frag*); *pono* (instead of *posno*, the *n* rejecting the *s*), *posui*, *positum* (stem *pos*); *rumpo* (instead of *runpo*, the dental *n* being changed into the labial *m* to correspond with the labial *p*), *rupi*, *ruptum* (stem *rup*); *accumbo* (instead of *accunbo*), the *n* changed to *m* as before, *accubui*, *accubitum*.

The pupil will observe that some verbs have a reduplication in the perfect, as *sto*, *steti* (for *stesti*, *s* being dropped

before the second *t*, as it could not be easily pronounced); *do*, *dedi*, *curro*, *cucurri*; *spondeo*, *spopondi* (for *spospondi*, *s* before the second *p* being dropped for the same reason as in *steti*).

Some verbs are of different conjugations, the first root being of one conjugation, and the second and third following the analogy of another. Thus *quaero* of the third, *quaesivi*, and *quaesitum* of the fourth; *peto*, third, *petivi*, *petitum*, fourth; *ardeo*, second, *arsi*, third; *do*, first, *dedi*, third; *mico*, first, *micui*, second; and so many others.

The careful student, even if quite young, can readily observe some law in the irregular verbs. *Eo* is called an irregular verb; but the irregularity consists in the first letter being *e* before a vowel, and *i* before a consonant, as *eo*, *is*, *it*, *imus*, *itis*, *eunt*. The present participle is the only exception, in which, if the rule were followed, there would be two *e*'s in succession, as *eens*: to avoid this uneuphonic combination, the first *e* becomes *i*. But in the declension of the participle, when the *e* in the participle-ending *ens* is changed into *u*, the *i* again becomes *e*, as *iens*, gen. *euntis*.

The pupil can do something with the irregularities of the verb *sum* also. He will observe,

1. That the stem is *esum*, but that the *e* is dropped where the full form of the personal endings is retained, as in *sum*, *sumus*, *sunt*, *sunto*, and in all forms of the present subjunctive, but remains elsewhere; e. g. *es* second person singular is abbreviated from *esis*, the union vowel *i* being dropped, leaving *ess*, which is contracted to *es*; so *estis* is from *esitis* by dropping the union vowel *i*. 2. That the regular imperfect would be *esebam*, from which the form *eram* comes by syncopating *eb*, and changing *s* into *r*, these letters being constantly interchanged, as *labos* and *labor*, *honos* and *honor*. 3. That the infinitive *esse* comes from *esere*, the middle *e* being syncopated, and the *r* then assimilated to *s*. 4. That in the future the *s* of the stem

is changed into *r* as in the imperfect. 5. That the imperative *es* is shortened from *ese*, as *fer* for *fere*, *dic* for *dice*. 6. That the perfect comes from another root.

The irregularities in *volo* are not incapable of detection. They consist mainly in the stem-vowel varying between *o* and *e*, and in syncope, and the omission of the union vowel; e. g. the second person singular indicative would regularly be *volis*, which is abbreviated into *vis* by syncope of *ol*; the third person singular would be *volit*, which becomes *volt* by dropping the union vowel *i*; the second person plural *volitis* becomes *voltis* in the same way; but *o* and *u* were often interchangeable, and hence *volt* and *voltis* became *vult* and *vultis*. The infinitive *velle* would be regularly *velere*, but the union vowel *e* is dropped and *r* assimilated to the *l* preceding. Comp. the inf. *esse*. In the first person plural the union vowel in *volumus* is *u* instead of *i*, as in *sumus*, the *i* and *u* often interchanging, as *optimus* and *optumus*.

Many of these irregularities undoubtedly arose from a tendency to abbreviate or clip words; some of them from pronouncing the words differently from the manner in which they were originally written.

The remarks made on the peculiarities of these verbs are applicable to several other irregular verbs; as *fero*, *malo*, *nolo*.

How many pupils who have repeated the old rule, that *prosum* is declined like *sum*, except that *d* is inserted where *sum* begins with *e*, have ever thought of the reason for the use of that letter? Yet, when his attention is called to it, even a child can see that it is simply to soften the pronunciation; in other words, to prevent hiatus. Comp. *re-d-eo*, *re-d-arguo*, *re-d-amo*, etc. So the pupil rests satisfied with the general statement that the perfects *odi*, *coepi*, *memini*, etc., have the signification of the present; but why this is so is rarely asked. But the anomaly is all removed if he is told that *odi* means

"I have contracted or conceived a hatred," and the perf. denoting the continuance of the result, "I have it yet; or I hate;" *coepi*, "I have laid hold of something, of an action," "I begin;" *memini*, "I have brought to mind," and now remember; so *consuevi*, "I have accustomed myself," hence I am accustomed; *novi*, "I have learned," and I have the knowledge still, hence I know.

The pupil should early observe that complete forms are sometimes made up from different words or roots. Thus in *bonus*, *melior*, *optimus*, neither the comparative nor superlative comes from *bonus*, but they are supplied from obsolete words of the same signification. So in *sum*, *fui*, the latter does not come from *sum*, but is associated with it as having the same meaning, the perf. of *sum* not being used. So *fero*, *tuli*, and many others.

Again, the vowel and other changes which take place in the derivation and composition of words should be noticed; thus *pondus* from *pendo*, *toga* and *tugurium* from *tego*, *cultus* from *colo*, *facultas* from *facilis* (the penult *i* changed into *u*), *simultas* from *similis* (*i* changed to *u* as before). So in innumerable cases, the vowel of the derived word is different from that of the base or stem.

In compounds, too, there is generally a change of vowels. Thus *a* in the second member of a compound becomes *i* before a single consonant, and *e* before two consonants, the compound taking a lighter vowel than the simple. Hence *amicus*, *inimicus*; *arma*, but *inermis*; *facio*, but *perficio*, *perfectum*; *rapio*, but *abripio*, *abreptum*; *ago*, but *subigo* (though *subactum*); *fallo*, but *refello*; *fateor*, but *confiteor*; *arceo*, but *exerceo*. So the diphthong *ae* in compounds goes into *i*, as *caedo*, but *excido*; *aequus*, but *iniquus*. And on the principle that compounds take a lighter vowel, the same holds in a simple word where a syllable is prefixed by reduplication, the prefixed syllable

making the word a virtual compound. Thus *cano*, *cecini* (not *cecani*) ; *tango*, *tetigi* (not *tetagi*) ; *fallo*, *fefelli* (not *fefalli*, nor *fefilli*, the *a* becoming *e* before the two consonants ; but in *pario*, *a* becomes *e* before a single consonant, as *peperi*).

But the attentive student will find exceptions to this principle, for when the *a* of the second member of the compound is long by nature, it is generally retained, as *fāma*, *infamis* ; *lābor*, *praelabor* ; but even when *a* is short it is sometimes retained, as *āmo*, *deamo* ; sometimes, too, the *a* becomes *i* before two consonants, as *frango*, *perfringo* ; *tango*, *obtingo*. The pupil should observe the general rule here, and the departures from it.

In the second member of a compound, *e* is sometimes changed into *i* according to the general law that the compound takes the lighter vowel (*i* being lighter than *e*, and *e* lighter than *a*). Thus *teneo*, but *abstineo*, *contineo* ; *rego*, but *corrigo* ; *premo*, but *imprimo* ; *lego*, but *colligo*. On the same principle, some reduplicated perfects change *e* into *i* in compounds, as *dedi*, but *condidi* ; *steti*, but *constiti*.

In some words, after the syncopation of a consonant, the vowels before and after it are contracted, as *junior* from *juvenior* ; *prudens* from *providens* ; *Jupiter* from *Jovipater* ; *bubus* from *bovibus*. Two similar vowels are also contracted into a long vowel, as *alius* (gen.) into *alius* ; *coopia* into *cōpia* ; *diee* into *diē* ; also dissimilar vowels, as *coagito* into *cōgito* ; *coigo* into *cōgo*.

In composition it will be observed that the final letter of a preposition is often dropped, and in *trans* the two last letters before a word beginning with a consonant ; but if the word begins with *s*, only the *s* of *trans* is dropped ; e. g., *ascendo* for *ad-scendo* ; *aspicio* for *ad-spicio* ; *ignosco* for *in-gnosco* ; *tra-duco*, also written *transduco* ; *trado*, also written *transdo* ; *transero* for *trans-sero* ; *transcribo* for *trans-scribo*. The initial *s* of

the second member of the compound is sometimes dropped after *ex*, as *exto* for *exsto*; *expecto* for *exspecto*; *expiro* for *exspiro*; *expergo* for *exspergo*; yet the *s* in these and similar words is often retained.

Nosco and its derivatives drop an initial *g*, as *notus* for *gnotus*, *nomen* for *gnomen*, etc.; but in composition the *g* is resumed, as *cognosco*, *ignosco* (the *n* of *in* being dropped); *agnosco*, (the *d* of *ad* being dropped); *agnomen*, *cognomen*, etc.

The additions and omissions in the formation of derived words should not escape notice. Thus in *monitor*, *i* is the connecting vowel; in *lumen* (from *luceo*), *c* of the verb is dropped, as are other consonants before a suffix beginning with a consonant; *lumen*, therefore, being for *lucmen*; in *lustrum* (from *luo*), and *monstrum* (from *moneo*), *s* is merely a euphonic letter; so *s* in *fenestra*, between the union vowel *e* and the ending, and *r* in *lucerna* and *hodiernus* and the like, are merely euphonic. *G* is omitted in *fulmen* for *fulgmen* (comp. *fulsi* for *fulgsi*), in *submersum* for *submergsum*, to prevent the concurrence of three consonants; so *n* in *potestas* for *potenstas*, and other similar words.

So much for the forms of words. What is here said is by no means exhaustive of the subject; it is designed simply to give a sufficient number of illustrations to cultivate in the pupil the habit of careful observation, and to stimulate him to investigate for himself.

As the English is not an inflected language, the words must generally be arranged in their grammatical order. But in Latin, where the words are inflected, they are arranged with reference to emphasis and euphony, their grammatical relation still being evident from their forms. One of the first things, therefore, to arrest the attention of the student, when he begins to read Latin, will be the seeming irregularity in the

arrangement of the words of a sentence. His attention should accordingly be early directed to the general rules for their position; as, *ego et tu*, or *ego et ille* (the reverse of the English); the placing of the emphatic word first in a sentence, sometimes last; the position of the verb generally last; the longer words after monosyllables; the position of the adjective — when before and when after the noun; the position of the gen. — when before and when after the noun which governs it; the position of titles, names of honors, etc.

It will be observed also that the Latin has no definite or indefinite article; likewise that, in the construction of the accusative with the infinitive, the English in translation must supply the word *that*, for which the Latin uses no corresponding word. The pupil is told, too, that after words of fearing *ne* is to be translated by *that*, and *ut* by *that not*. But he should not rest satisfied with a statement apparently so contradictory as that a negative particle (*ne*) becomes positive, and a positive one (*ut*) negative. The difficulty is removed, if it is borne in mind that in such cases with both of these particles there is a verb of *hoping* understood; e. g. *timeo ne pluatur* (I fear that it will rain, but I hope not); *timeo ut pluatur* (I fear that it will not rain, but I hope that it will).

The relation of the dative both after adjectives and verbs is very often denoted by *to* or *for*. But the attentive student will soon learn that what is expressed in Latin by the dative governed by a verb often becomes the direct object of the English verb; e. g. *parcere alicui*, to spare some one; *imperare alicui*, to command some one; *favere alicui*, to favor some one. So, too, the ablative governed by a verb is in some cases made the direct object in English; e. g. *frui luce*, to enjoy the light; *uti armis*, to use arms; *fungi munere*, to discharge one's duty; also what the Latin makes the ablative of means or instrument, the English sometimes makes the direct object of the

verb; as *pila ludere* (to play with ball), but English, to play ball; *flagello sonare* (to crack with the whip), English, to crack the whip.

The distinction between the construction of transitive and intransitive verbs in the passive is too often overlooked by the learner, while it should be early fixed in his mind. The Latin says *amor*, I am loved, why not *faveor*, I am favored? It says *bonitas amatur*, why not *cetas favetur*? The principle will be at once understood when it is observed that neuter or intransitive verbs are used only impersonally in the passive, and hence only in the third person singular. Therefore instead of *faveor*, I am favored, *favetur mihi*, favor is extended to me, I am favored; so *huic favetur magis quam invidetur*, he is favored more than envied; instead of *credor*, I am believed, *mihi creditur*; so I, you, he is spared, is *mihi, tibi, huic parcuritur*, not *parcor*, etc.

Again, the pupil will observe that the Latin says *omnes amandi sunt*, why not *omnes parcendi sunt*, all must be spared? The reason will be found the same as before, that intransitive verbs are used in the passive only impersonally; and so where the participle in *dus* of such verbs is used, it is always impersonal, and consequently in the neuter gender; hence *moriendum omnibus*, all must die; *parcendum omnibus*, all must be spared.

The limitation in the use of the gerundive, too, should be carefully observed, for all verbs do not have a gerundive. Among his earliest lessons in Latin, the pupil meets with such expressions as *scribendae epistolae causa*, for the sake of writing a letter; *ad scribendam epistolam*, to write a letter; *tresviri reipublicae constituendae*, three commissioners for settling the constitution, — why not then *parcendae urbis causa*, for the sake of sparing the city; *ad providendam patriam*, to provide for the interests of the country; *parendi imperatoris cupiditas*, a

desire of obeying the commander? The distinction between the three first and the three last examples is, that in the former the verbs from which the gerundives are formed govern the accusative, while in the latter they do not. The student will therefore easily fix the principle, that the gerundive is used only when the verb from which it is formed governs the accusative. It will be observed, however, that the gerund can be used whether the verb governs the gen., dat., or abl.

It will be noted, that, as the Latin has no perfect active participle like the English, it often expresses the force of our perfect active participle by the ablative absolute of the perfect passive participle. Then, when the action of the verb is performed by the same person as that denoted by the ablative absolute, we translate the passive participle into English as active. Thus, *Cæsar victis hostibus triumphavit*, Cæsar having conquered the enemy, triumphed — literally, Cæsar, the enemy having been conquered, triumphed. But as the action denoted by the words *victis* and *triumphavit* were performed by the same person, the English uses the perfect active participle. If, however, the participle is from a deponent transitive verb, the construction in Latin is like that in English, as *Cæsar hæc locutus Rhodanum transiit*; Cæsar having said this, crossed the Rhone. But if the verb used in this sentence were *dico* instead of *loquor*, then the ablative absolute with the passive participle would be necessary, as *Cæsar his dictis transiit*. In many other cases the perfect passive participle may be expressed by the perfect active in English, as *urbem captam demolitus est*; having taken the city he destroyed it, or he took and destroyed the city — Latin, he destroyed the taken city.

The use and omission of prepositions with names of places is easily fixed by a little attention; and yet for want of it the subject is wholly confused. Why *Cæsar Romam rediit*, but in *Italiam rediit*? Why *Manlium Faesulas dimisit*, but in *eam*

partem Etruriae and in *Apuliam* dimisit? The pupil has only to remember that there is one usage with the name of a town, and another with the name of a country or its divisions, etc. Also with other words than the names of places, the use and omission of the prepositions should be observed and understood. Why *Pompeius a Cæsare victus est* (Pompey was conquered by Cæsar), but *Cæsar mucrone occisus est* (Cæsar was killed by a dagger)? The difference between an agent and an instrument, or a voluntary and involuntary agent, establishes the general principle.

The relative *qui* holds a very important place in Latin, and will not be overlooked by the attentive scholar. It does not, like the English relative *who*, *which*, have merely a relative force; it often has at the same time the force of a connective, expressing a variety of relations, as *and he*, *but he*, *although he*, *when he*, *since he*, *because he*, *in that he*, *now he*.

It is well also to notice the variety of expression which the Latin sometimes adopts to convey the same general idea. For example, I send ambassadors to sue for peace, may be:

<i>Mitto legatos qui pacem petant,</i>	
" "	<i>ut pacem petant,</i>
" "	<i>petitum pacem,</i>
" "	<i>petituros pacem,</i>
" "	<i>ad petendum pacem</i> (very rare),
" "	<i>ad pacem petendam,</i>
" "	<i>pacem petendi causa,</i>
" "	<i>pacis petendae causa.</i>

In translating from Latin into English, the pupil should early be taught to distinguish a Latin from an English idiom. He should be required to make translations of the Latin idioms just as the Latin presents them, so that it may be known that he comprehends the Latin as it is; but in the final translation a pure English idiom should always be required. For example, take two or three of the sentences above, which the

learner almost always translates with a slavish conformity to the original: *mitto legatos qui pacem petant*, I send ambassadors who may sue for peace; *mitto legatos ut pacem petant*, that they may sue for peace; *mitto legatos ad pacem petendam*, for suing for peace; while the proper English idiom would be "to sue for peace," in each sentence.

If time would permit, many other points of importance might be presented; but those now given are sufficient to illustrate the kind of work which the pupil has to do. I take the liberty, however, to give here, as a complement of these remarks, an extract from the Preface to the "Method of Classical Study," which I recently prepared:

"There is a strong tendency among those commencing the study of Latin and Greek to be satisfied with a few of the more general principles, and to consider the mastery of these as embracing all that is implied in the study of the classical languages. But no point that pertains to the fullest acquaintance with a word, or sentence, or the subject in general, should be neglected, so far as the advancement of the student has qualified him to investigate and understand it. The laws by which words have this or that form, why they drop a letter here and assume one there, or change one elsewhere; what part is radical and what accessory; is the word regular or irregular in its formation; has it its primary or secondary sense, and the connection between the one and the other; is it simple or compound, primitive or derivative; its relation to other words,— what it modifies and what modifies it; and the sentence,— is it independent or dependent, substantive, adjective, or adverbial; is its position natural or inverted; the difference between the several declensions and conjugations; why this mode and tense rather than another; all the laws of construction; the circumstances under which the treatise was written; the comparison of Latin with Greek idioms, and these with the English; the synonymes, history, biography, geography, mythology; the logic, rhetoric, poetry, oratory,—all these, with many other subjects, are to be made, at the proper stage, matters of careful study.

"The best results of classical study come only from this broad and critical survey of the whole range of topics. Such a method is slow at first; but it gives habits of close observation and analysis, power

to reason, and a definite knowledge of fundamental principles, which in the end will make the progress more rapid, and give a better preparation for other courses of study."

One of the most valuable means of comprehending the language and becoming familiar with its minutest features is by double translations, i. e. by first translating into English, and then, putting the book aside, retranslating the English into Latin, and then comparing it with the original. This is the method which Sir Roger Ascham adopted in educating Queen Elizabeth, who never took a grammar into her hand after she had learned to decline a noun and verb. Yet in the space of a year or two she "attained to such a perfect understanding in both tongues [Greek and Latin], and to such a ready utterance of the Latin, that they be few in number in both universities, or elsewhere in England, that be in both tongues comparable with Her Majesty."*

The more the language is read with care, the more easily and correctly will it be written; and the more it is written, the more easily and understandingly will it be read. The student who knows that the Latin which he translates into English is to be retranslated into Latin without any reference to his book, will observe with double attention the form, the force, and position of every word, the construction of every sentence, every new idiom, and every departure from the common usage. Thus the mind will ever be on the alert, and become accustomed to the closest observation, and the true objects of classical study will be attained in the best discipline of the mind.

An eminent classical scholar in our country is educating his son on a plan somewhat similar to the one named above. The pupil is not allowed the use of grammar or dictionary in the preparation of his daily lesson. After having a few general

*Ascham's Works. p. 262.

principles and definitions given, he makes his own grammar and dictionary from the most careful observation of what he studies. This every pupil should do as far as practicable. Then the mind would never become listless, nor the study a mere *memoriter* exercise.

The habit of frequent reviews is of special importance in securing the best results of classical study. Nothing but constant repetition will fix permanently what has been once acquired. Let the same systematic course of reviews be adopted as that which Wytténbach, the eminent Professor of Greek at Leyden, describes with thrilling interest as so successful in his own case, and the same wonderful results may be anticipated in others.

A special difficulty in the way of critical classical study in the elementary course is found in the amount which the requirements of the colleges make it necessary for the scholar to go over before his admission. In the time usually devoted to preparation for college, the amount is much greater than can possibly be studied with success and profit. It is not implied by this that the actual requirements are too great—I could wish they were increased, if the increase could be in the right direction,—it is only meant that, in the time allotted, very few can study as it ought to be studied what is required. This I believe to be the experience of the best teachers. The feeling, therefore, becomes too prevalent with the pupil that there is so much to be *read*, while the true object of the reading is often lost sight of. Such is the importance which I attach to this subject, that if this were an association of classical teachers, I would move that the consideration of it be laid before the Faculties of the New-England Colleges, with the request that some modification be made in the requirements, either by diminishing the mere numerical

amount, so that what is to be done may be and must be done with a much greater degree of thoroughness, or at least by making it an essential condition of admission, that, in addition to the present requirements, the candidate be obliged to sustain an examination of the most critical character on two orations in Cicero, and on one Book in the Anabasis, the examination to involve a thorough acquaintance with all forms, idioms, constructions, and all other topics properly belonging to the portions named. Either of these modifications will at once indicate to the pupil that he has much to attend to besides the mere reading of his authors and a general knowledge of syntax, and will give a new and much-needed incentive to thorough classical study in the preparatory schools.

Prof. Thatcher, of Yale College, thought there had been an inclination of late years to take some new methods of acquiring Latin, as some would learn French and German, by a very unphilosophical method, an Ollendorff method, a baby method, of studying Latin, with translations it may be, or by other helps, which shall hurry the pupil to the knowledge and use of Latin by a swift process. He thought all these short cuts to a knowledge of Latin and Greek to be founded in error as to the object of study. The object of studying Latin is not to learn Latin; if he thought the object was to learn Latin, and be a master of Latin, he would give it up, and pronounce it a failure. The object is not attained.

The object of classical study is to make scholars in the first place. It ought to be the object in the institutions of the country that take the lead in education, to foster scholarship and raise up a generation of scholars. Scholarship demands knowledge, the discipline of the mind, the cultivation of the intellectual man, to say nothing of the moral man, nothing

of the heart; for this, definite and exact knowledge is necessary. No one can be a proper student of Latin or Greek without exact knowledge, knowledge of the minutest facts. The mind is sharpened by taking hold of the minutest facts, and having them distinct and classified as the printer classifies type, so that the mind knows them with a certainty that does not admit of a doubt. All knowledge is embraced in comprehensive scholarship. The object to be pursued in a university is this scholarship. But, secondly, it requires not merely this knowledge, but such a discipline of the mind that the mind itself not only holds the knowledge, but has a power of its own. This scholarship involves a discipline of the several powers of the mind. To be an authority in scholarship embraces knowledge and the power to express, and so the power to influence.

This may seem, in a measure, to be contradictory to the statement that the object of studying Latin is not to learn Latin. He who knows Latin and Greek has in that knowledge valuable possessions. So far as the object is to secure scholarship, the study of Latin has an object in itself. Besides this, there is a greater object in a university education; and that is, to make men. With that understanding of the object, I never lose faith in any school which teaches aright; for he who studies Latin in the way presented here by Dr. Taylor grows a man. Classical study, tempered as it should be with other studies, produces a greater transformation of the human mind than any other. There is no so great change in the human mind as that produced in the four years of college study. The contemplation of the change wrought in the mind of youth who are passing through a course of education is grand. How is the second object of the study to be attained? It cannot be attained by the processes which would shorten or change the present method of studying

Latin, as it has been presented here, because such processes are not those by which the mind is best trained; and this training of the mind rather than storing it with knowledge is that which turns a boy into a man.

Now what is that process? It is manifold; it is beautiful to contemplate in its variety. There is the acquisition of definite knowledge; but what is a mere knowing man? Have you not met such a one? But he has no power. He knows everything, and that is the end of him. He may be a store-house of knowledge, and yet have no influence. He can answer a question, but has no mental power. But the study of the Greek and Latin by the old methods secures, on the one hand, that accurate and definite knowledge; and, on the other, it cultivates by a continually repeated process all the faculties of the mind. He who pursues such a course is not helped by keys to the construction of a sentence, or the meaning of a particular word in it. He may decide for himself what a particular word means in a particular sentence. If he is told, the study, so far as that goes, is good for nothing. His decision for himself is the secret of the value of classical study. His judgment is cultivated by deciding for himself. Not in a single instance, any more than the strength is increased by a single exercise in a gymnasium. In a gymnasium he is told to lift himself with his hands by a bar. If somebody lifts him, it would be as great an advantage as to have a key or translation. Those repetitions of the exercise of the judgment every day for four years, when a young man is called up to recite and decide some point that comes up in the recitation-room, cannot fail to improve the mind, and produce such a refinement of its powers as nothing else can bring. I trust this Institute will not urge any kind of training which will cast out these gymnastic processes, which are so essential to the refinement of the mind, and to that addition to the store

of knowledge which the old methods are adapted to secure. I do not believe there is any other process by which the mind can be furnished up to a high grade for this world's work than by a course of classical training.

Mr. A. P. Stone, Principal of the Portland High School, Maine, said, There are two theories in New England: one, that you are to take up the Latin Grammar and learn everything, in coarse type and fine, before you begin to make any use of the principles acquired. The other theory is, that you shall take up a noun of the first declension and learn a few of the leading peculiarities of nouns of that declension, and then take up the verb and begin to combine words in sentences. Some teachers ask why all the matter found in the grammar is placed there, if it is not to be learned? I consider the grammar a complete book for reference, having everything relating to any particular subject arranged under one head.

I am glad to learn the views of the gentleman who has just spoken with regard to the Ollendorff method. If a student were to learn Latin from that system, and an old Roman should hear him speaking, he would have about the same impression that the French emperor had when in a certain city he was received by an Irish dignitary who made an attempt to express himself in the French language. The emperor excused himself from replying, with the regret that he did not understand the Irish language. I like some of the ideas in Arnold's series of books, such as that of taking up some of the principles relating to nouns, and then the verbs, for the purpose of being able to use the grammar as fast as it is learned. Thus the interest of the pupil is kept up.

Mr. Boltwood, of Illinois, would like to know what is to be done with a large class of scholars who never intend to take

up a college course, with whom the prime object is to study the Latin to a certain extent, for the purpose of aiding their comprehension of the English.

Professor Thatcher said that those acquainted with the German schools know that no German teacher would think of carrying students in six years over the ground over which our schools carry them in three or four. It is extremely desirable to diminish the amount of Greek and Latin while we increase the amount of knowledge of the principles. I think that colleges are gradually coming up to the proper point, and are making more strict examinations of candidates. At our recent examination, a majority of the applicants were rejected. Out of one hundred and nineteen, only fifty-two were admitted. There is this difficulty, that we require of boys in school not only to learn the construction of the Latin, but also to learn the literature to the extent given in the curriculum of the colleges. It would be a difficult matter to make a sudden revolution. In Yale College the amount of "stuff," so to speak, has been reduced, while we have aimed to increase the thoroughness of the instruction.

Dr. Taylor said he was aware of the difficulty of the proposed change; and on that ground would not change the amount required at present, but would make the test on a certain amount.

On motion by Mr. Greenleaf, of Brooklyn, Dr. Taylor was requested to write out his views, as presented, for publication in the proceedings of the Institute.

Mr. Sawyer, of Middletown, said, Many of us are shut up, in the preparatory course for college, to send up our students, obliging them to say we have not gone over the course pre-

scribed, or else we are obliged to be superficial, merely skimming over the whole. A few years since I obtained catalogues of all the colleges of New England, and compared them as to the amount of preparatory work required. The conclusion I came to was that the amount was altogether too large to be profitable. We begin with a line or two a day, and then go on to fifty or seventy-five; do we not, Dr. Taylor?

Dr. Taylor. I never could push a student beyond a hundred.

Mr. Sawyer. I do not see the difficulty of any college reducing at once the amount of ground to be passed over. The students would soon find out that what was left was intended to be examined upon. If we take one or two books of the *Anabasis* thoroughly, and go over the rest, will not the effect be to induce the student to suppose he may get the rest, except the two books he is to be examined upon, in any way he can? I would prefer that the amount be fixed, and to be able to say, "You must have so much." As it is now, the students will say, "I can get into college well enough if I do not read so much." I wish the amount might be fixed. Let it be reasonable, and then, if pupils are not prepared to enter college, let them be sent back again.

A letter from President Woolsey, tendering the Institute the opportunity to visit the public rooms of the college, was read, and the invitation accepted.

EVENING SESSION.

At eight o'clock, Ex-Governor Washburn, of Cambridge, Massachusetts, was introduced to the audience, and gave a lecture on "Civil Polity as a Branch of School Education."

After the lecture, Bishop Smith, of Kentucky, was introduced.

He said, Just before the first gun was discharged at Sumter, I was travelling from Maysville, Kentucky, to Flemingsburg. It was a bleak, uncomfortable day, a light snow falling. My companions were chiefly cattle-dealers, who had been to Cincinnati to dispose of their herds, and at a very low figure indeed. They were discussing in a very crude manner the condition of the country. By my side there was a young man whom I took to be a physician, but who proved to be a lawyer. With the utmost indifference they were weighing the considerations which should decide whether Kentucky should go with the South, or remain loyal to the North. Some of them were discussing the expediency of throwing a coast guard along the whole length of the Ohio River to prevent the colored people from escaping, and they were fully persuaded that Kentucky could maintain a neutral position, and never become the battle-field of the war. I was exceedingly uncomfortable personally, and distressed by the tenor of their remarks, till at the half-way house the farmers got out to warm themselves up at the fire and at the bar, and I was left alone with the young man. I said to him, In my whole life I have never heard anything that gave me so much pain as that to which I have just listened. It has led me to doubt whether there can be any such thing as patriotism in a republic. I wonder if it be absolutely necessary that there should be visible exponents of that spiritual idea, that abstraction, patriotism; or whether it is for the want of being suitably educated and enlightened upon the subject, and the conscience and the heart cultivated. What can it be? For, said I, there is no want of patriotism where there is a visible head to the government; and then related what occurred in my own family in 1848 when the crowned heads of Europe were in very great

trouble, and we had with us an English lady as an assistant teacher, very much devoted to her country. In jest, at table, I said, "Now if little Vic. should have to abandon her throne and come to this country, would not you consent to set up a school with her to help maintain her?" "Oh," said she, how can you speak of my sovereign as 'little Vic.'? I would fall on my knees and scrub the floor before my sovereign should labor for a living." There, I said, was out-spoken patriotism; but here I have heard no such sentiment: I wonder if it be possible that patriotism can exist in a republic.

So I felt until after the first gun at Sumter; and what a glorious uprising of a great people was that! (Applause.)

I was in New York when the heavy, disastrous news came to me of the defeat of the first Bull Run. I can never describe the sensation diffused on that day through that great city; but after that did I ever doubt, on the second uprising of this great people, whether there could be patriotism in a republic? It has proved itself to exist in a larger measure and more fervent intensity than has ever before been exhibited in our world.

But I am none the less impressed with the vast importance of implanting these lessons early, that at no future day shall any lover of his country have the question arise in his mind and the oppressive sentiment weigh upon his heart as it did on mine, "I wonder if patriotism can be possible in a republic."

You must teach young people that it is possible; you must instil a knowledge of our institutions, and inculcate upon them the fear of God and the love of country, that theirs may be the short creed that I was led very early to pronounce in Kentucky, and often and often to repeat, "I should just as soon think of being disloyal to my mother, to my church, or my God, as of being disloyal to my country." (Applause.)

Hon. Joseph White, of Massachusetts, Secretary of the Board of Education, said, Mr. President, after listening to that excellent address of our distinguished friend from Cambridge, and that beautiful statement of the gentleman from Kentucky, it seems to me much like carrying coals to New Castle to attempt to say anything, even if there were coals that I could carry.

I agree fully with all that has been said about the importance of teaching civil polity—and I wrote that article in the law which has been referred to, and I think I understand to-night what it means better than when I wrote it. I meant that the children should be taught, in our schools which are sustained by public money, something of those things which make them fit to look after the public good. You can teach a boy as well the origin of government, the objects of government, the forms of government, the history of government, the right of revolution, when it exists and when it does not exist, and the civil polity of any particular government, as you can teach arithmetic, geography or algebra.

Is it said that there are no text-books. I grant it; but we have the means of getting text-books. Any man who has read, as I have, that beautiful book, emanating from New Haven, on the subject of International Law, will believe me when I say that if this Institute will pass a vote, asking President Woolsey to give one on civil polity, he will produce one, and a good one. But the teacher must be and is going to be the living text-book on all subjects. He can speak to his pupils when the word "jury" occurs in the reading-book, and explain the difference between a grand and *petit* jury, and make it plain; and if he finds one of them, about twenty-one, who is in danger of becoming a justice of the peace soon, he can show what are the functions of a justice of the peace; and so on through the whole catalogue. In all country places,

we have or may have debating societies where political principles can be explained and studied, so that the youth may become master of questions relating to this subject. Give us a full understanding, such as may be acquired in our common schools, of the principles of government and the polity of our own government, and what a change it will make in the reading of history! how the questions which have come down from the ages will loom up in importance! how the impinging of one race upon the rights of another will acquire new light! The student of history will find in that of his own government something of the history of all governments. Besides, it will give the people power to resist the influence of demagogues, whether on the stump or in the press. When public questions are discussed, the appeal is too often made to some immediate effect of a measure, and not to its broader and more general aspect. Let young men be properly instructed on such questions, and they cannot be deceived. Let the young people know how the principles which are the foundation-stones of our government have, one by one, been eliminated and made sacred in the past, by war, by the fagot, and by the scaffold; let them learn to associate Hampden with one principle, Sidney with another, Cromwell with another, and Sir Matthew Hale with another; and they will love those principles as never before. The love of our flag will be exalted from an instinct to a high principle; indeed our flag will be the Jehovah Nissi of our people, and we shall follow it as we follow the banner of Him who hung upon the cross.

The President then announced that the Institute would visit the public halls of Yale on Thursday morning at 8 o'clock. The meeting was then adjourned.

WEDNESDAY MORNING.

Prayer by Rev. Jeremiah Day, LL. D., the venerable
Ex-President of Yale College — 93 years of age.

O Lord our God, we would acknowledge Thee in all our ways. Thou fillest heaven and earth with the manifestations of Thine excellent greatness. We would praise Thee for the wise arrangements of Thy providence. From Thy throne in the heavens Thou art continually dispensing blessings to the world which Thou hast made.

We thank Thee that we are permitted to assemble on the present occasion. Grant us Thy presence and guidance; may our discussions be guided by the wisdom which is from above, may we be preserved from envy and prejudice, and may the arrangements which are made for the promotion of education be in the right direction.

Wilt Thou grant Thy blessing upon the literary institutions of this country; may those who are concerned in their instruction and government be faithful to their charge, and may they have the satisfaction of seeing the youth under their care make rapid advances in useful knowledge. May the youth be fitted to do extensive good in the stations to which Thou, in Thy providence, shalt call them; may they be under Thy protection and guidance; may they be educated for this life as well as for that which is to come; may the interest of religion have a place in their hearts above every other interest. May wisdom and knowledge be the stability of our times.

Wilt Thou bless our country with righteousness and truth and peace; abundantly grant us the presence and influence of Thy Spirit. Look in mercy upon the nations of the world; send abroad the knowledge of Thy salvation, and may Thy word be extended through the world. May all false religions be effaced from off the earth, and the kingdom of the Prince of Peace be established, and all Thy purposes be accomplished. And to God only wise be glory forever, through Jesus Christ. Amen.

DISCUSSION.

QUESTION: *The Free High-school System.*

Hon. Joseph White, Secretary of the Massachusetts Board of Education, was called upon to open the discussion on the above topic, and spoke as follows:

Mr. President, the announcement of the question upon the order of exercises sent to me was not confined to Massachusetts as a free high-school system; though, naturally enough, those from Massachusetts who talk about it, talk from their own stand-point. If we are to talk about the free high-school system or free high schools, it is natural enough to inquire what we mean. And here I shall be pardoned for giving my idea of a high school as I find it existing in the better towns in my own State.

In the first place, it is supported from the public funds, by the people of the towns, precisely in the same manner as the ordinary common and primary schools are supported, and for the benefit of all the people of the town or city. It is an annual school, ordinarily its sessions occupying about forty weeks — full long enough too, I think. It has a local habitation also, as well as a name. The experiment has been tried of making them, in some sort, peripatetic; for a part of the year in one part of a town, and for the rest of the year in another part. But this failed. It must be a fixture, and it must be in the centre substantially, so as to give the greatest good to the greatest number. It implies an appropriate edifice; it ought to be a handsome one. I use the word "handsome," because it is a good word — with its audience-room, lecture-rooms, and recitation-rooms, its library, its cabinet of minerals, and specimens of natural history and of the better works of art, as some of our schools have. This school should be presided over by an able, thorough scholar, who has expe-

rience in the art of teaching, because he has made it a profession, and expects to get his living by it. No school can flourish without the whole energies of the teacher and a good corps of assistants, their number being proportioned to the requisites of the school and the liberality of the town. It implies further, admission to the school by rigid examination, of the same sort which is given in order to admit to college, and an arrangement of the studies in an orderly and logical course, embracing sometimes three, and sometimes six years, as in Boston schools, the classes entering and passing on precisely as they do in a college curriculum. This is the high school, as I speak of it.

What are some of the benefits of the high school-system? My first reply to that is, that it gives a good education, in the cheapest possible manner, to all the pupils in the town. On any other system, the education acquired at the high school must be obtained by sending out of town, subjecting the parent or guardian not only to the expense of the school-taxes, but of board. Suppose a town has twenty scholars to be educated as the high schools of New England educate them, and they are sent out of town; it will cost, on an average, two hundred dollars per scholar for a year—more than that, probably, now. There are four thousand dollars; that four thousand dollars will support a first-class high school in a town of six thousand inhabitants, and educate sixty children in a year. It is cheaper, then.

And I think the education obtained there is better. My first position is, that it is better to educate children living at home than it is to educate them abroad—better morally, better physically, and ordinarily better intellectually. Our children are to come on life's stage, and perform life's duties; and there is no such school as the family for this purpose. The Christian home is the place to educate children. There,

if temptation comes, the wise counsels of the father and the tender love of the mother aid to push off temptation, and to raise the fallen if they do fall. Hence, I say, the high school is better than the school abroad, because children are educated at home. Indeed, I would have the study and the play and all the cares of the family go on together. I have seen children educated in that way, and I like it. I am perfectly well aware that there are families in which children cannot be well educated at home. It is sad that it is so. Some families are ignorant, and some are wholly devoted to the vanities, fashions, and ambitions of life. In such cases, let the children go from home; and the farther they go, and the longer they stay, the better. But as the whole responsibility and cares of the father and mother rest upon the children day after day and night after night till they go forth to take on themselves the duties of life, let the parents emulate the eagle, that takes its young on its wings, and teaches them to fly.

I say, ordinarily and generally, the intellectual education obtained at home is better than that obtained abroad; because the children come into schools where the town has the power, and does actually grade the pupils, as students are graded in colleges.

Again, I hold that one of the best things connected with the young men's education in our colleges is the attrition and comparison of mind with mind; and this we have in the high school.

Again, I hold that a better education is obtained where the boys and girls go to school together; better certainly for the boys, and I hope no worse for the girls.

Again, in high schools supported by the town, the eye of the town is upon the school. Every family that has a boy or girl in it is interested. It is therefore under a better supervision than that of any Board of Trustees. It is under the

supervision of anxious fathers and mothers, and a community proud of their position with regard to schools. This gives an impulse which is not obtained elsewhere. Facts have borne out the statement made years ago by Dr. Sears, that no pupils have entered our colleges better prepared than those who were fitted in the high schools. At Middletown, the other day, of those who graduated, the three best scholars, by far the best, were sent from high schools.

The influence of these schools is powerful upon the lower grades of schools, and therefore a benefit. And this is in two directions. In the first place, where they do not exist, and where the wealthy and upper classes, as they are termed, send their children out of town. What is the effect? It produces indifference with these people with regard to the public schools; and where there is to be a vote on the subject of raising money for the schools, they vote for the smallest sum. There is then indifference, if not opposition, to the schools of the town. Now plant a high school and then make it a good one, and the children of the rich and poor will come together, and the rich and poor will alike have an interest in the school; no sum of money which is necessary will be withheld.

But there is a better influence than this. It is the direct influence upon the children themselves. Go into any town where the schools are graded, and you will see the effect upon the pupils in the lower schools, who are looking up towards the high school as children used to be represented in the old Webster's Spelling Book, travelling up the hill, and looking to the temple of fame on its summit. There is no need of whips in such schools, or any incitements. This is the influence that comes from the high school. If I had time I could read you sentence after sentence, from the supervisors of

schools, testifying to this fact. Many a committee has said that the high school paid for itself, from the influence it had on the other schools.

Another influence is the elevating, happy, and purifying influence upon the community itself. How is it? The boys and girls of the town are in the school. There is a common interest of the parents in the school. These boys and girls come home with their books, and there is discussion and conversation, and thus an influence is going out upon the parents and other children of the family. The poor father and mother, whose early opportunities were not, perhaps, equal to learning to read, whose bright and earnest boy, or bright and beautiful girl, is in the high school, have their ideas of life and duty elevated; and thus the influence is good. The faithful and accomplished and earnest high-school teacher need not feel that he is in a low position, for he is arousing the whole community to a higher life.

Again, the high school grows out of our peculiar institutions, and is perfectly adapted to them. It is one of the beauties of the system that it is a *common* school, the *people's* school, if you please, the *people's college*. I think all colleges are the people's, but this peculiarly so. Like the magnet, its power reaches all obscure and hidden places, and brings out what otherwise would have been useless to the world. You and I know what is the feeling of the poor boy, when he has the first aspiration for a better education than he can get at home, and, without a penny in his pocket, looks out to find the place where he can get help. The high school stands right at the door of all such boys and girls, and *it is open*, and *they are welcome*. There are the library and the books and the influence that attract; and you will find the boy on his way to college, and the higher places of the earth, who, otherwise, might have been a drone on the earth. That is the

best system which educates the rich and poor together. The poor boy will say, "I will work as hard and be as high as the son of the rich man; and the rich will learn to respect and honor and love the poor boy. Thus it is that these schools are adapted to the institutions of our country. They are democratic schools, and give better ground of distinctions in society than all the race of shoddyites, whose influence will soon die, for the war is ended. We want institutions of education that are conformable to and supporters of the institutions of the country. Let us uncloister them, and let education be as free as air and light; and if the high schools help do this, God bless the high school! (Applause.)

When I see the rich giving a hundred thousand dollars here and there for other institutions, I say, "Better give it to the high school." I am not opposed to private schools. We must have them for certain reasons, which need not be named. We must have our Andovers, and our Exeters, and Willistons. But my idea of the best system is, to have our schools graded up to the high school, and then to have these academies founded by rich men; and then, with the colleges above them, our system is complete, because we also have a national life, a public life, a social life, which after all is the best educator.

One or two words by way of caution. There is a tendency to try to educate the children in the lower grades of schools too fast.

The parents are anxious that their little ones shall be able to *ologize* before they can spell. They are too anxious to put them on the track to the high school too soon. Children should learn to spell before they learn the formulas of algebra. I think there is great wisdom in what the distinguished Edward Everett said a few years ago, that "a boy who can spell well and read well and cipher well, and write a good, plain,

honest, round hand, is well educated." I must confess that if all these requisites are a test of a good education, there is reason to fear that not all the gentlemen who go out of college are well educated; for I have read some very bad handwriting from such. To call the marks crow-tracks would be a slander upon the bird.

I have already said that the high school is an outgrowth of our institutions. In 1647, by the same statute by which the Puritan Fathers of New England established the common school, they also provided that every town which had been so blessed by God as to have one hundred householders should "set up" a school to be taught by a master competent to "fit ye young men for ye university." What was then established has existed from that day to this in Massachusetts, although we had less than a dozen such schools in 1837. Our people had gone abroad to educate their children, and had to a larger extent forgotten the high schools of the fathers. We have now about one hundred and twenty of these schools in our State; and when we have one hundred and twenty more we shall be pretty well prepared to fit our boys for "ye university," whether it be Harvard or Yale.

Hon. Nathan Hedges, of Newark, New Jersey, inquired if Mr. White would recommend educating the sexes together in the same classes, or only under the same roof.

Mr. White replied. I would either educate them in the same classes or under different roofs, but prefer that they be educated together.

Mr. Hedges. My judgment has always been in favor of keeping the sexes together.

Mr. White. I can make no distinction. The sexes grow up together in the family. The school is but an extended family, and why should they not meet together in the school? They

are to live together in society, and why should there be nuns and hermits in American life?

Prof. Greene, of Brown University. There can be little more said on the subject of high schools unless some argument can be produced against them. The arguments in favor have been presented, and the subject has been exhausted. I would confirm some of the points already dwelt upon. I know of no valid argument against the establishment of high schools where it can be done. I wish to say a word on the subject of preparation for college. There are exceptions on both sides as to the preparation made for college at high schools or academies. Those fitted for college at academies are usually young men from the smaller towns, who go to college with very imperfect elementary instruction. They go from the district-schools without the drilling which scholars receive in a town where they go from grade to grade, as they do where there is a high school. In many cases you will see their penmanship is bad; their spelling is very bad; their knowledge of elementary arithmetic is bad; and their knowledge of geography is bad; for the reason that they have paid but little attention to them in school. And the kind of instruction they have had is such that they are not, and cannot be, well prepared in the common studies. This deficiency we do not see to such an extent in those young men who come from a town where there is the primary, the intermediate, and the grammar and high school. There we find the children well drilled in the elementary branches. They write a good hand. They present a page with paragraphs, where there will not be a single blemish in spelling. They show that they have been well drilled in all the elementary branches upward. We have marked this in all our examinations. Though we have had from academies many well drilled in the common-school

studies, yet we find young men from the high schools generally better prepared than the young men who come from the academies.

Another point is the influence of the high school upon the quality of the education in the town. We find many who present themselves for teaching who are not qualified; they are employed because they can be employed cheaply. But we find an elevation among them from grade to grade, until we find some who have reached a very high eminence. From these various grades we must make our selection for our schools. How high up shall we go to select teachers for district schools, the grammar or higher order of schools, unless we have established a high school? We shall not reach a very high point. No school supervisors will be willing to pay a sum to employ teachers very far up in the grade of excellence. The result will be that teachers will be called upon to teach whose horizon is not very extended.

If a high school can be established in the same town, from the necessity of the case we must ascend to a much higher point to obtain a teacher properly qualified. The result will be there will be presented to that town a model of a much higher order than can be possibly obtained without the assistance of a high school. The teacher of the high school, coming as he does into relations with the other teachers of the town, will exert a direct influence upon all the children of the town. The teachers of the town must often appeal to the high-school teacher, and consult with him, and receive instruction and guidance from him in relation to the various studies. The teachers will be therefore better teachers, from the fact that there is a model of a higher order than they have known before.

The very words used in the high school, the conjugation of the Latin verbs, and the recitations of the high school being

talked of at home, will create among the younger members of the family a desire to do as the older brother or sister does, and go to the high school. I repeat, as the gentleman from Massachusetts has said, it is the cheapest school in the town. If I were a citizen of a town, and had the means of doing it, I would be willing to be taxed treble the amount required to establish a high school for the amount of good it would do. It is better for the small towns to establish a high school than to send off the children.

Rev. Charles Hammond, Principal of Monson Academy, Mass., said, I fear to speak, lest what I say may be construed as an endeavor to controvert what has been said in favor of the high-school system of Massachusetts. I desire not to oppose in the least any effort to advance the interests of any class of schools having for their object the advancement of popular education. I care not how many high schools are established, and I would have the standard of education as high as possible in each one, and then they will truly deserve the name of high schools.

There is danger lest too "high" things be attempted, in many of the so-called high schools. We may try to rise so high as not to rise at all.

The term high school in Massachusetts is not very definite. It represents a school of a very high rank in Boston and its suburban towns and cities. But the law of the State requires towns of five hundred families, or a population of from three to four thousand, to maintain a high school. And in such towns the high schools are very different from those in the cities. Now such towns ought to have a high school, but not so high as that of Boston or Dorchester, and yet the average wants and the average talent or capacity of any one hundred pupils belonging to the rural schools is equal to that of the

average wants or capacity of any one hundred in the city schools. There is then a necessary inequality of privileges between city and country in respect to the real grade or rank of schools, though they may be called by the same name. It is the grade and not the name which gives real rank.

A good high school in a rural town is high in its relations to the district or primary schools, and it must be complementary to the first or lowest grade of the public schools, and aim to accomplish no more than to meet the average demand of scholarship in the locality for whose benefit the school exists.

It is clearly attempting to do too "high" things, when it is proposed to fit boys for "ye university," to use the phrase of the ancient laws by which provision was made for the first grammar schools more than two centuries ago. To attempt this work is suitable for Boston, for Dorchester, for Cambridge, for all the largest cities and towns, perhaps, by means of schools supported by public tax, for they can well afford it; but it is not proper to attempt this work, in these times, in towns no larger than those now required to maintain high schools of the second class. This will be seen at once, if we remember that not more than one in a thousand of all the pupils in the State is destined for college; and the proportion in the country schools is greater than in the city, small as it is. The number fitted for college in the best high schools of the largest cities and towns is small compared with the great number of pupils for the sake of whom the high schools were established.

Now we maintain that it is no argument against high schools that they do not fit a great number for "ye university," or that they fail to fit the few in the best manner, for they cannot if they would, and ought not if they could; hence, if that work be attended to as it ought to be, and as it is in the

best preparatory schools, then the great majority of the pupils in the high schools will not be trained so high as they ought to be in schools graded to meet the average wants of the pupils. In saying this I do not deny that in many high schools young men have been well fitted for college.

But such instances must be rare in by far the greatest number of such schools, and though they may be creditable to the teacher and the pupils, yet they do not recommend the practice in general; for it is clearly beyond the power of a teacher, with not more than one assistant, however faithful or competent he may be, to fit boys in these days for college as they should be, and do what else is required of a teacher of a public school supported by public taxation. In the first age of New England, boys could be fitted at the grammar school for the university, as the "fit" then was, and as "ye university" then was. It is not possible now.

President Haven, of Michigan University. I was glad to hear the remarks of the last speaker. It seems to me that the high-school system is simply the recognition of the principle, that there must be a regular order in the classification of pupils. Then there must be a high school, either in a building by itself, or in a room of a building with other schools. When you allow that general principle, you allow everything that the advocates of a high school demand. Does anybody suppose that the district schools of our country should be of the same character? In the smaller towns, where a practical difficulty arises, that may be obviated in having not merely a high school, but in having a union school which shall embrace the high-school scholars and some of the grammar-school scholars. That is the system in Michigan. Nobody can be found there who disputes the principle of the high school. In every town they have one. They have a

fine union school building, as noticeable a building as the Church. This is considered essential in every township that has advanced beyond the pioneer state; and in the union school building there is always a high school, generally occupying one story of the building, and in the larger towns occupying the whole building; and, although I am a native of Massachusetts, I must say, that, if you compare a town of four or five thousand inhabitants in Michigan with one of the same number in Massachusetts, it will be found that we have the best buildings, growing out of the fact that we have a building, not for the high school alone, but for certain grammar classes also connected with it. This enables them by a concentration of power to put up a fine, imposing edifice. If there is a place where this principle has not been recognized, nothing can be done better by this meeting than to arouse such an enthusiasm on the subject as will lead teachers to go forth and incite the people to establish such schools.

It is true that the large towns can have the better schools. But ought not every town to do the best possible? and ought not every town to grade its schools so as to allow its oldest scholars the best advantages they can offer? I think this can be done in the small towns.

But the great object of high schools is not to prepare boys for college: it is to give the best possible education to our boys and girls while they attend the public schools. If a small portion of them wish to go to college, let them have the opportunity, as they can have it in almost all our towns. But the larger portion of our youth wish only to obtain as full and symmetrical an education as can be obtained in the best schools of the town. This can only be done by a gradation of the schools; and that implies a high school.

Mr. Hill, of Lynn, Mass., thought we were asked to accomplish too much in the high schools of Massachusetts. We

had better do less work, and do it more thoroughly. Gentlemen have said there is no argument that can be used against high schools. If that be so, still they are a kind of target that many persons aim at, simply because they are high schools, and they will not use any arguments. It is asking enough for the high schools in the smaller towns if they can be the means of awakening a love for study. How foolish it is to demand of us that we shall fit all boys for the counting-room, and all young men and young ladies for teachers, and fit the boys for the university too! I believe, that in every town where a high school has been established, there has been a love of learning excited, and that is enough. Let the teacher of the high school be called the teacher of the higher grade, and not of the high school.

In closing, Mr. Hill quoted what he termed the new beatitude: "Blessed is the man who makes a short speech; he shall be invited to come again." (Laughter and applause).

Prof. Hart, of Philadelphia. I have had the misfortune to live where the common school is not indigenous, as in New England, and where the subject of the high-school system has been a constant source of opposition. The high school in Philadelphia was a constant object of assault, not from the ignorant, but the rich and literary, and from politicians. It has been obliged to fight for its life every year. This opposition has come not only from popular prejudice and the influence of the wealthy and learned, but I am sorry to say that the most persistent opposition has come from the teachers of the public schools.

Pennsylvania began under Quaker influences. The Society of Friends have always been and still are of the most liberal ideas, and charitable in their actions; and it was a part of William Penn's policy not to connect education with the colo-

ny, but with the Church. By the side of almost every Quaker meeting-house is a school-house. It was a part of his ecclesiastical policy to provide schools, and it was the intention of Penn, as a wise legislator, and statesman, to provide for education, but by the religious, and not the political element. People of other denominations who came there grew up without any system of public schools. We had the operations of Joseph Lancaster for a few years. His was a monitorial system; but the first idea was that it was not only a monitorial, but a pauper system. The same principle that led them to provide poor-houses, led them to provide schools for the poor. These schools were limited by law to the poor. Of course this system failed, as all such systems must fail. These schools went on struggling for existence many years, until several gentlemen came to the conclusion that this distinction must be obliterated. The poor washerwoman would not send her child to the pauper school. She had not come to that!

The only thing that brought the people of Philadelphia into organizing the public schools was the establishment of the high school. The influence of this immediately took effect on the public schools, because none could enter it without having attended the other public schools at least a year. When that school was established, the public schools had only about seven thousand scholars; and now they have sixty or seventy thousand. The rich attacked the high school because they were taxed to sustain it; and some opposed it because they argued that they were not bound to furnish anything more than good common English education: other arguments were also used against the school.

But the controllers of the school took the ground, that its indirect benefits on the lower schools were worth more than all it cost. Everything connected with examinations for admission to the high school from the lower schools was con-

ducted with great particularity. In consequence of this stimulus upon the teachers of the lower schools, the teaching was much more thorough in them than it had been in the high school. The competition to enter the high school, which received only five hundred pupils, was very great.

Prof. Greene, of Rhode Island, referring to the remarks of President Haven with regard to union schools at the West, said they are doing a great work. The question will naturally come up, Why not adopt the same plan in New England? Our schools in New England grew up under the district system. We must abolish the system before we can have union schools. Many towns would be benefited by doing so.

Hon. Joseph White. If I have said one word which should lead my friend Mr. Hammond, or any one on whom I rely so much, to think that I am opposed to any school standing between the high school and college — a few good ones — such as we have in Massachusetts and Connecticut, then I have left a false impression. But the high school has come to be a necessity to the college. Blot out the high-school system, and you put back the colleges half a century. The whole community is looking to the college through the high school.

As to the district system, there is nothing but the old humkerism which exists in Massachusetts that keeps it up. As a result of this pestiferous system, we have such schools that I have read a report from a committee where there was a school of four scholars, two of them learning to read! And the school was commended as a good one!

On motion of Mr. Sawyer, of Connecticut, the question under discussion was laid upon the table. Mr. William E. Sheldon, of Boston, then read the report on finances, which showed a balance in the treasury of nearly \$200.

After a recess of ten minutes, the audience listened to a lecture by William P. Atkinson, of Cambridge, Mass., on "Dynamic and Mechanical Teaching."

At the close of the lecture, the Institute adjourned till two P. M.

AFTERNOON SESSION.

At two o'clock the Institute met pursuant to adjournment. The committee on the nomination of officers for the ensuing year — consisting of Stone, of Maine; Sheldon and Allen, of Massachusetts; Valentine, of New Jersey; Hedges, of New York; Haven, of Michigan; Phelps and Allen, of Connecticut; and Professor Greene, of Rhode Island — then presented the following report, which was accepted, and, on ballot, unanimously elected:

President — B. G. Northrop, Saxonville, Mass.

Vice-Presidents — Barnas Sears, Providence, R. I.; William Russell, Lancaster, Mass.; Henry Barnard, Hartford, Conn.; Samuel S. Greene, Providence, R. I.; Ariel Parish, Springfield, Mass.; George B. Emerson, Boston, Mass.; Nathan Hedges, Newark, N. J.; Zalmon Richards, Washington, D. C.; John W. Bulkley, Brooklyn, N. Y.; Thomas Sherwin, Boston, Mass.; David N. Camp, New Britain, Conn.; John D. Philbrick, Boston, Mass.; Joshua Bates, Boston, Mass.; Alpheus Crosby, Salem, Mass.; Ebenezer Hervey, New Bedford, Mass.; Lucius A. Thomas, New Haven, Conn.; H. E. Sawyer, Middletown, Conn.; E. P. Weston, Farmington, Me.; E. F. Strong, Bridgeport, Conn.; D. B. Hagar, Salem, Mass.; A. P. Stone, Portland, Me.; Charles Northend, New Britain, Conn.; John Kneeland, Roxbury, Mass.; Daniel Mansfield, Cambridge, Mass.; T. W. Valentine, Brooklyn, N. Y.; J. E.

Littlefield, Bangor, Me.; Joseph White, Williamstown, Mass.; Charles Hammond, Monson, Mass.; Abner J. Phipps, Lowell, Mass.; John W. Dickinson, Westfield, Mass.; Merrick Lyon, Providence, R. I.; Elbridge Smith, Norwich, Conn.; Samuel M. Perkins, Brooklyn, N. Y.; Samuel W. Mason, Boston, Mass.; Ebenezer Wentworth, Portland, Me.; Daniel C. Gilman, New Haven, Conn.

Recording Secretary—J. P. Averill, Boston, Mass.

Assistant Recording Secretary—Charles A. Morrill, Boston, Mass.

Corresponding Secretaries—T. D. Adams, Newton, Mass.; Granville B. Putnam, Boston, Mass.

Treasurer—William E. Sheldon, Boston, Mass.

Curators—J. E. Horr, Brookline, Mass.; Samuel Swan, Boston, Mass.; George F. Phelps, New Haven, Conn.

Censors—James A. Page, Boston, Mass.; C. Goodwin Clark, Boston, Mass.; Martin L. Stevens, Portland, Me.

Counsellors—Charles Hutchins, Boston, Mass.; J. W. Allen, Norwich, Conn.; George N. Bigelow, Framingham, Mass.; W. T. Adams, Boston, Mass.; A. G. Boyden, Bridgewater, Mass.; W. A. Mowry, Providence, R. I.; N. A. Calkins, New-York City; J. W. Webster, Boston, Mass.; D. W. Jones, Roxbury, Mass.; J. A. Bartlett, New Britain, Conn.; *J. S. Eaton, Andover, Mass.; A. S. Higgins, Portland, Me.

President Northrop thanked the Institute for the honor of reelection, and expressed himself proud to preside over an institution which has done so much for the cause of popular education in the country during the last thirty-five years.

*Deceased.

LETTER FROM MAJOR-GENERAL HOWARD.

The following letter was read from Major-General Howard, Chief of Freedmen's Bureau :

AUGUSTA, ME., *August 5th, 1865.*

REV. B. G. NORTHRUP, — *My Dear Sir* :—I have just received your very flattering invitation to be present at the anniversary of the American Institute at New Haven, and I feel the force of the reasons you present, but when I tell you that I have just joined my family, and that it is the first time since the war, and further that I have over-worked in order to get a little respite and much-needed relief from the care and responsibilities devolved on me, and further that I wish to recuperate my strength in order to resume my duties with increased vigor, you will see the propriety of my declining your invitation, and committing to yourself, and the able men who will meet with you, the interests so near my heart.

I am particularly rejoiced at the proposed discussion of the subject relating to the education of the American freedmen. My purpose is to aid the work of education by every means of encouragement that is or may come within my power as commissioner of freedmen or refugees. I will take the general superintendence of the work in States where I have assistant commissioners, and have already so provided. When possible, the teachers shall have quarters and fuel. They are permitted to have the army ration by purchase, which lessens the cost of board one-half. Whenever the blacks have received money or wages sufficient, they will feed as many teachers as benevolent agencies will send them; so they promise. Then send the teachers and organize just as many schools as possible!

The difficulties will be from the opposition of blind prejudice and real ignorance. Some men will shut their plantations as far as they can against loyal teachers, and we must meet them in the spirit of true missionaries. My agents, who will be within easy reach, will be instructed to give full protection to schools. They will always have the power to call for military aid, but I am much inclined to exercise every other method before calling for military force. We must do what we can to overcome prejudice and opposition by carrying with us the spirit of Christ into every nook and corner of the

South. Rejoice at every foot of ground gained, and never be discouraged at contumely or failures. The whites need much real effort in their behalf. I scarcely ever found a white child that could read, in passing through Georgia and South Carolina.

The union of the different benevolent agencies is really a move in the right direction. It will harmonize and encourage the efforts of those whose hearts are longing for a successful fulfilment of the promise of this wonderful revolution.

Work and schools go hand in hand. When free labor is well regulated and properly settled, as will soon be the case with a large influx of loyal immigration and a purchase or rental of land by freedmen, more or less extended, schools and churches will spring into existence, and thrive. More than two hundred thousand people, old and young, in the insurrectionary States, have learned to read during the last three years. The soldiers of regiments and the schools established all over those States attest the energy put forth. With the government, the loyal Christians, and the negroes on the one side, working night and day and blessed of God, what will be the efforts of a few blind guides on the other but to demonstrate with increasing emphasis the wickedness and folly of shutting out the light of truth? It is for the interest of the South to cooperate with us, and God grant her sons and daughters the wisdom to do so, before he afflicts them further.

Very truly yours,

O. O. HOWARD, *Major-General.*

THE QUESTION OF THE DAY.

The question was then announced: "What Duties does the return of Peace bring to the Friends of Education, particularly in reference to the Freedmen of our Country?"

Rev. Mr. Stricby, Secretary of the American Missionary Association of New York, spoke of facts which had come to his knowledge in his official capacity. He said, that, since the invention of letters, there never were so many people so eager for knowledge as the freedmen are to-day. This eagerness is not wonderful when we look at the circumstances, they hav-

ing been kept so long in ignorance, and having seen that their oppressors, though few in number, were able to keep them in bondage, mainly in consequence of the knowledge which they possessed, and not in consequence of their physical power. It has been a traditional desire with them to acquire knowledge so as to write a "pass," and to know how to read the Bible.

Mr. Stricby gave an account of the enthusiasm with which the opportunity to go to school was hailed by the negroes at Wilmington, N. C. The success in learning on the part of many has had no parallel; and the full blacks, according to the monthly reports of the teachers, learn quite as fast as the white children at the North. Almost all of the two hundred and fifty teachers who have been among the colored people are importunate to go back again, showing that there is, notwithstanding the privations connected with the service, something attractive about it. Several cases of the acquisition of ability to read under peculiarly trying circumstances, before the war, were mentioned. One female, who had begun to learn to read by asking visitors to the house of her master to tell her the names of persons printed upon trunks as they came there, did finally succeed in learning to read; and being suspected of having the ability to do so by her master, he one day asked her to bring him the first volume of Mrs. Hannah More's works. Being thrown off her guard, she went and procured the book, and her knowledge being thus proved she was whipped for having it. To one of the teachers she said, "How can I be thankful enough that my child can learn to read and not be whipped for it!"

Mr. Stricby urged a speedy effort to send teachers to the freedmen. Those who are needed now, however, are young men, and not females. He recommended that young men who are looking forward to a professional life, men of intellect and capacity, capable of leading and instructing mind, should vol-

unteer to go down there for a short campaign, expecting that self-denial and self-devotion will be required.

The field has increased greatly within a year, and includes now the poor whites as well as the freedmen. The speaker closed by relating an anecdote, indicating that in the race for knowledge the blacks would prove at least equal to the whites of the South, especially if the right to vote depended on an ability to read.

Rev. Lyman Abbott, of New-York City, the General Secretary of the American Union Commission, then spoke as follows:

In the colonial days, the English government addressed a series of questions to the American colonies respecting their condition and prospects. In answer to one of these, the Governor of Connecticut replied that one-fourth of her income was expended in the maintenance of public schools. The Governor of Virginia responded, "I thank God there are no free schools, no printing presses, and I hope we shall not have these hundred years." Such was the historical beginning of a divergent growth, the fruits of which are to be seen by a comparison of the condition of the free and slave States.

In the former, the education of the masses is provided for by the State. The people to whom is intrusted the difficult task of administering public affairs are rightly educated at the public expense. Poverty and ignorance are no longer inseparable companions. To every soul hungering for knowledge, the State, obedient to the Divine commission, repeats the Divine invitation, "Whosoever will, let him come." Nor does it longer content itself with teaching only the rudiments. It has added instruction in science, art, and the classics. It prepares the student for the business of life, or for further

attainment in college courses. No schools are better than our public schools. No students are better fitted for college than those who have received their preparations in the high schools at the expense of the State. Nor shall we be content until education becomes the common privilege of all the people, the universal inheritance of American children, as free as God's sunlight, as universal as God's air, the light in which the soul has its growth, the atmosphere in which it lives and moves and has its being.

While such has been the progress of education in the free States, in the other half of the country it has been the reverse. Under the baneful influence of slavery, the power has passed from the hands of the people to the hands of the ruling caste. A democracy in form, half the States of our Union have been aristocratic in fact. Three hundred and fifty thousand slaveocrats have ruled with a rod of iron not only four millions slaves, but also as many whites. They have monopolized political power. They have controlled the offices. They have possessed themselves of all the wealth. They have also enjoyed the sweets of public honors, influence, and position. A caste as rigorous as those of Hindostan has been established. A gulf almost as broad as that between white and black has separated the wealthier slaveholder from his poor dependants.

Public schools are essentially democratic. They are no respecter of persons. They ignore all distinctions of caste. They place the children of the poor and of the rich at the same form. They afford to each the same advantages. They open to the masses the same roads to knowledge, preferment, and power, which are given to the few. Aristocracy rigorously excludes such a system from its domains. For aristocracy thrives only upon the ignorance and the poverty of the many. The Southern oligarchy has certainly not been more

favorable to such a system than have its sisters in other parts of the world. It has forbidden the children of its laboring population to learn at all. It has sent to the penitentiary those who undertake to teach them. King John puts out the eyes of Arthur that he may retain his post and power. This despot, more cruel than any king, puts out the eyes of four million subjects lest they know too much to be slaves. But it is not only an insurrection of its slaves which the oligarchy has feared. It is not alone the slaves whom the war has liberated. Debow, writing long before the war, says, (I quote from memory the sentiment, not the exact language,) "It is the uprising of the masses which the South has chiefly to fear." The slave-holders were always numerically in a minority, even in the slave-holding States. Only the ignorance of the common people gave the aristocracy their power. Only by perpetuating that ignorance could that power be perpetuated. Nor was their unselfish devotion to humanity such that they were inclined to relinquish the monopoly of education which enthroned them, or give the masses, whose uprising they feared, more educational advantages which would undoubtedly produce that uprising. Accordingly, where they held sway, no adequate systems of public schools were ever inaugurated, or ever could be while that sway continued.

It is true that in the Southern States some free schools were established for the poor by public or private charity. In Virginia a literary fund was provided. Schools for the children of indigent parents were established. Officers appointed under the law selected the children of such as were too poor to pay for the education of their children, as fit subjects for this public charity. In Georgia a similar fund was provided, and though no schools were established by the State, any teacher might make oath to the number of children unable to pay tuition who attended his school, and an allow-

ance was made him out of the public funds. In Mississippi a certain sum per head was allowed to every child of school age. The rich planter put his allowance in his pocket, and sent his children North to school. The poor white, if he did not spend it for bread and meat, could at the best send but one child to a neighboring school, poor at best, while the rest grew up in inevitable and irredeemable ignorance. Such were the free-school systems which the Southern aristocracy established for the benefit of the common people. They tossed education to the children of the poor as one tosses a bone to a hungry dog, or a copper to a beggar. They perpetuated those caste distinctions which a true public-school system utterly ignores, and stamped on the degradation of poverty and ignorance a deeper degradation still. No wonder the common people resented the insulting charity. No wonder, knowing no other system, they learned to look on free schools with an aversion, comparable only to that with which the New-Englander regards the poor-house. No wonder every parent possessed of honorable pride shrank from the public declaration that he was too poor to give his children education, and that every boy shrank from attending a public school, since the very fact of his attendance marked him a child of indigent parents, one of the "poor white trash," the outcast of all respectable society, the object even of the negro's undissembled scorn.

This system was not framed by the Southern people. It was the workmanship of the few, not of the many. The masses were not strong enough to overcome the power which enthralled them. A few struggled in hopeless effort to secure for themselves and their children the advantages which more favored States enjoyed. More fled from the society which forbade their improvement, to seek for their children the advantages of education in Northern schools. Still more

remained to suffer what they were powerless to escape, or even too ignorant to feel. School-houses that once had been full were suffered to fall into ruin and decay. They who possessed a monopoly of wealth and power took care to maintain a monopoly of knowledge also. The aristocracy of wealth and influence boasted of its aristocracy in culture and refinement as well.

The war has effectually demolished this fabric of despotism. Our chief gratulations are not that four millions of our fellow-men are liberated, but that an odious caste is destroyed, and genuine republicanism is free once more to assert itself.

Power is replaced once more in the hands of the masses. By his twenty-thousand-dollar clause, President Johnson indicates his purpose to break up the monopoly of wealth. But all will be in vain if we do not also destroy the monopoly of knowledge. If the many are still left in ignorance, the few will soon retrieve their fallen fortunes, and the ancient oligarchy be restored to its previous dimensions and power.

Our duty, then, seems plain. It is not merely to provide by generous charity for the temporary education of the white or the black. Charity cannot adequately educate half a continent. We cannot raise the money nor provide the teachers. An honorable pride will exclude many from schools established by benevolence. A sectional pride unabated will shut out many more. No spasmodic charity can accomplish the great work which the nation has set before it. That work is simple, though sublime. We are called upon to establish, in every State of the Union, those systems of public instruction which have stood the test of time with us. Universal education is the only safeguard of our liberties. It is the only protection against the power of prejudice and the acts of demagogues.

Public schools must become the national glory of America.

We have had three-fourths of a century of experience to very little purpose if we have not learned that there is no safety for the Republic save in universal intelligence, and no assurance of universal intelligence save in public instruction. We may for a little while help a few thousand a little way in the path of progress. But we cannot rest content until each State secures by taxation equal privileges of education to all her citizens, of whatever caste, nationality, or color. This work is one in which we have a direct and immediate interest. The Southern States are a part of our country. Their people are our countrymen. The power taken from the few who have abused it cannot permanently remain in military hands. The government is rapidly placing it in the hands of the people. They will exercise an important influence on the welfare and destinies of the nations, a controlling influence on the prospects and prosperity of their several States. Their adequate education is essential to our self-protection. We are scarcely less interested in aiding to secure a good public school system for Virginia, than we are in maintaining it in Connecticut. Nor is it only education, but the *right kind* of education. We are vigilantly watching the progress of events. We rightly demand that the power taken from the leaders of rebellion shall not revert to their hands. We demand that none but loyal men shall hold the offices and administer the government. Shall we give back to them the schools, replace in academy and college the political economies of Calhoun as their text-book, and suffer their children to be retaught the doctrines of secession and slavery, which we have at such cost and labor destroyed? "We have," said a loyal clergyman of East Tennessee to me the other day, "we have our school established. The people are devoting their first earnings to the education of their children. They support their own schools. But our teachers are all rebels

from Louisiana and Alabama. We need some good loyal teachers." Public systems of instruction, and teachers of experience to administer them, are the educational want of the South. Assistance in providing these is the duty we owe to our fellow-countrymen.

Will they be willing to receive this assistance? Yes! they will welcome it.

There are two parties in the South — not yet clearly marked, but gradually crystallizing, as parties in American politics always do. The one is the old aristocracy. It represents most of the ancient wealth and renown. It includes a large number of former planters. It embraces many of the old political leaders. It includes most of the former press and nearly all the Southern clergy. It enjoys the prestige which half a century of undisputed control in Southern politics necessarily gives. It is in brief made up of the *débris* and remnants of the old South; the only South we ever knew. Unfortunately for the nation, it controls the press and the clergy, with few honorable exceptions, and is still the only South which many seem to know. This aristocratic party still feebly endeavors to regain by political manœuvring the ascendancy it has lost by the appeal to arms. Power is never easily or willingly relinquished. It endeavors to restore slavery under the *nom de plume* of apprenticeship. It forms unlawful combinations to keep down the price of labor. It combines to exclude Northern capital from its State, Northern emigration from its soil. It closes the pulpit against the Northern clergyman, the school-house against the Northern teacher, and avails itself of every pretext to fan sectional pride, increase sectional prejudice, and maintain the old jealousies and divisions. But there is gradually forming another party in the South. It is made up of the Southern masses. It has not the wealth, nor the culture, nor the aristocratic honors of the State. It enjoys

no prestige of past power. It has no churches, few presses. Its leaders have never led before. It is not yet fairly organized as a party. But it is daily assuming more definite form, daily increasing in influence and power. It is the party which alone the president recognizes, the party from which Governors Holden, Brownlow, and Pierpont, and others, have been selected. This party enters heartily into the new life of the nation. It cheerfully recognizes the overthrow of slavery. It not unwillingly welcomes the restoration of the Union. It forgets the conflicts of the past and turns hopefully with new plans and purposes to the future. It welcomes our coöperation in those plans and purposes. It invites Northern capital and Northern enterprise to enter its territory. And it already begins to look longingly towards our system of public instruction, and to ask, "Why cannot we afford our children like privileges?" The first act of emancipated Maryland was to establish a system of public instruction — declared by competent judges to be inferior to none in the Union. Among the first appropriations of Tennessee was one of a million of dollars for educational purposes. This party not only welcomes our coöperation, but invites it. More than one letter have I received from Governor Brownlow asking us to send teachers into Tennessee. Already we have commissioned some of the recent graduates of Yale College to go to Nashville to take leading positions in reëstablishing public schools in that city.

Professor F. P. Brewer, of the scientific department of Yale College, goes into North Carolina on this mission, welcomed by Governor Holden, who promises him every facility in the educational work — and even in the city of Richmond several of the churches have been opened, not by military authority, but by the action of their clergymen, for maintaining free schools for the children of the masses.

Fellow-citizens,—Our duty is not only plain, but practicable. The desolations of war surpass immeasurably our imaginations. Its moral desolation is the worst of all. Its churches are in ruins. Its school-houses, long used as hospitals and prisons, are dismantled. Its people without money, without even sufficient food or clothing, long for public schools, but have not the means to establish them. It behooves us, not in the spirit of Pharisaic pride and fancied superiority, but as to equal fellow countrymen, to say, "Take the benefit of our experience. Study the models which for half a century we have been framing. Improve on the models which we show you. Select from our army of experienced teachers the best men we have. Take from our overflowing purse the means to commence those systems which your own great resources will soon enable you to perfect and carry on." The proffer will be accepted. The educational problem of half a continent will be solved. And in the universal establishment of popular education we shall find the best assurance of the perpetuity of the Union.

Ebenezer D. Bassett, Principal of the Colored High School, Philadelphia (a colored man), said:—

As a humble member of the profession to which this Institute is dedicated, or as a disciple most willing to learn even at the feet of the eminent gentlemen to whom I have so often listened with profit in the sittings of this Institute in years gone by, I could never violate my own sense of propriety so far as to ask the attention of this Association, or to speak in this presence. But you will not deny me a peculiar interest in the subject under consideration. The hopes, the interests, the aspirations, the future of myself, my children, and my kindred, are bound up and interlinked with the future of the freedmen in the South. Their interests are mine, and

mine are theirs. Whatever awaits them awaits me, my children, and my kindred.

I have listened with the deepest interest to the remarks of the eminent gentlemen who have just preceded me; and a thought has pressed upon me, which, at the suggestion of several members of the Institute on whose judgment I rely, I ask leave to present.

I take it that the terrible war through which we have just passed has settled, and settled forever, some simple truths which may henceforth be regarded as axioms in American politics. I wish to mention four of them:

(1.) The Union of these States is to remain intact—one and indivisible.

(2.) Every man born on American soil, every one who, no matter what sun has burned upon him, casts his lot here, and spreads his tent beneath the broad shield of the Constitution, shall be free,—the national ensign shall nowhere and no more float over a single slave.

(3.) With the country destined to remain a republic undivided, indivisible, and free, made up of heterogeneous nationalities, it is the duty of a well-directed patriotism so to mould and blend these differences as to make every class feel a common interest in the welfare, the prosperity, the perpetuity of the whole, so that all may be assured that they are heirs to one inheritance alike here and hereafter,—that "*E Pluribus Unum*" may be the motto of the people as it is of the States.

(4.) As the negro, who—Virginia, North Carolina, Kentucky, Tennessee, and Arkansas being omitted—is fifty per cent. of the Southern population, and, allowance for the changes and devastations of war being made, is one-seventh of our entire population of over thirty millions, is fully resolved to remain on this, the soil of his birth, in all coming

time, any attempt at his deportation to the tropics, his colonization to other countries, or his segregation here, must, in all the likelihood of the case, fail in the future, as they ever have failed in the past. I can hardly believe that any American statesman would hazard the opinion that the negro will ever be disintegrated from the great American republic.

Now I take it that the great duty of American educators is to educate and christianize in the light of these truths. Any special system of education, any exclusive dispensation of religious truth for any particular class, unless it be very temporary and carefully guarded, will in some measure surely defeat its own end. The oneness, the *solidarity*, of the nation, — this is the aim. I know, however, that the negro is behind, and that the first work ought to be to lift him up to the level of American intelligence by the safest, most practical, and the most speedy method. Then, when this work is done, whatever difference it may be proper to observe in other respects, there shall be none in the work of education and religion. And the thought that I have to urge is, that the safest, swiftest method of effecting this work is to encourage the negro, not exclusively but in unison with others, to fit and receive members of his own household for laborers in this field of christian education. There are some special reasons for this policy. The negro's contact with the dominant race of the country, North and South, has been such as to beget a lack of confidence in their sincerity. He has heard, for instance, the loudest professions of liberty and equality in one section, of christianity in the other, and of humanity in both sections, and at the same time has met the foul and haggard curse of bondage in the one, the most blighting, unchristian caste-prejudice in the other; and in both sections a seemingly settled determination to rob him of his manhood, and deny him of his inheritance of a christian

civilization. He is said to be childlike. What child could witness in its own person these contradictions, and not lose confidence ?

Let me illustrate further. The abolitionists started with the entire sympathy and hearty coöperation of the colored man. They had two aims: (1). The abolition of slavery. (2). The elevation of the free people of color. In course of time the abolitionists had at their disposal an annual sum of several thousand dollars, and several offices of trust and emolument. The colored man considered that they carefully shut him out from a share in these ; and this fact, with other evidences of infidelity to one aim of the organization, almost completely bereft the colored man of confidence in the sincerity of the abolitionist. It is true that the noble defence of principle made by Mr. Garrison, the single-heartedness of some, the magnificent eloquence of Wendell Phillips, won our respect ; but confidence was gone ; and I speak advisedly when I say that not one in ten of the colored men of the country has for the last twenty years given confidence or coöperation to the abolitionists. Again, take the colonizationists, who claimed a special interest in the welfare of the *free* colored man ; indeed, with him were confined their entire labors. But when the colored man found colonizationists professing to seek his elevation to the dignity of a nation in Africa, but chiming in with his degradation and ostracism here, no professions of christian regard, however strong, could retain his confidence. To-day (and here, again, I speak advisedly), no class of men, not even the slaveholders themselves, by whom the negro feels that he has been so sadly and sorely wronged, are so much disliked and distrusted by the colored man as the colonizationists. Every colored child seems to imbibe with its mother's milk dislike and distrust of the colonizationists. The colored man may have possibly

been wrong in all this. I have neither defence nor apology to make for it. But the fact that concerns us now is, that the abolitionists and the colonizationists, both professing a special interest in the negro's elevation, lost his confidence and his coöperation.

Now, you profess to seek the elevation of the freedman that he may become a better man, a better citizen, a better member of society. This is certainly well; and every negro will stand by you, and give you his humble offering of prayer. But if, when he is educated, he receives nothing of what you yourselves claim as due to worth and intelligence; if, for instance, you ask for the educated efforts of humane and christian people in this great vineyard of the Lord, and at the same time show no disposition to encourage the fitting and calling to your aid of the competent colored missionaries,—in your case, as in that of the abolitionists and the colonizationists, confidence will die out, and your work of imbuing the heart of the freedman with christian intelligence will in all probability fail.

This coöperation of the colored man in the education of his own people, besides gaining his confidence, so necessary in the work, will carry with it a double force; it will inculcate the lesson of self-reliance of which he is supposed to stand greatly in need,—and will also hold out a tangible, practical inducement for him to fit himself and his children for positions of trust and usefulness. Moreover, the means for his education must be placed on a firmer and more permanent foundation than a mere transitory sympathy of the kind-hearted in the North. I would not undervalue or speak otherwise than in the highest terms of the true christian concern for the welfare of the freedman which has been manifested in the North, and especially by ladies, many of whom have left comfortable homes and loving relatives to labor in this missionary field.

But I cannot forget that this can hardly be expected, on its present extended scale, to remain permanently. Nor can it be expected, that if the work is carried on exclusively by the whites, with many of whom, in course of time, pecuniary compensation and other unsound motives may be the inducement, properly interested persons will always be employed. But in colored teachers and missionaries you will be sure to find laborers duly interested, not indeed because the colored teacher or missionary is better than the white, but because in this particular case his very selfishness will be a guaranty of faithfulness and earnestness.

If I were to recommend any expression of opinion to this influential body of American educators on this subject, it would be that *we recognize the duty and the expediency of encouraging the employment of educated colored teachers and missionaries in the work of elevating the freedmen, and that the establishment of normal schools in which the freedmen may have the opportunity to fit themselves to act as teachers be also recommended.*

In view of the fact that the freedman, who has toiled and suffered for the country, accepts the genius of American principles, accepts the simple truths of religion, of the Protestant faith, — that he is no royalist, no atheist, no infidel, no heathen, no papist, — that he is born on the soil, and is determined to remain in your midst, and form part of a republican government in which every man must be free, and every freeman a voter, — that he never has deserted, and never will desert, the flag of his country, but will defend it in the future, as he has defended it in the past, even when victory bore him no glory, capture lent him no protection, and death gave him no grave, — I would ask that this influential body of American educators unite with me in indorsing the view I have endeavored to set forth.

Bishop Smith, of Kentucky, said that, up to 1839 and 1840, no considerable movement had been made in the direction of

public schools, but only in the direction of charity schools for the poor. The sparseness of the population in the mountain region of Kentucky renders it very difficult to have public schools there. But in consequence of the wonderful efforts of Rev. Dr. Breckinridge, the system is now well grounded in Kentucky; and you may rest satisfied, said the speaker, that, by the ordinary blessing of Almighty God, Kentucky will hereafter stand fairly on a level with the border free States.

More than thirty years ago he opened a school in Lexington for colored, mostly slave children, and had one school of fifty, and another of seventy, for many years. He referred to the result in his own experience to confirm the statement of the previous speaker, that it is important and practicable to raise up competent teachers among the colored people themselves. The bishop spoke of the success of a teacher in Louisville, who, by the aid of General Palmer and the speaker, had been the means of increasing the schools in Louisville from one to five, and the scholars from seventy to five hundred, with the plan of building two school-houses for free instruction, so that by Christmas they hope to have a thousand pupils from the colored population in Louisville. The thirst for knowledge of the colored people was deemed wonderful. In the night school there was one man fifty-seven years of age. The school consisted of seventy or eighty, and they all gave a quarter of a dollar a week for instruction. This old man was so eager for instruction that he gave up an employment which afforded him fifteen dollars a week, so that he might come to the school; and he was there from eight o'clock in the morning till eight o'clock at night. His progress in reading, spelling, and writing, were remarkable. Other instances were mentioned by the speaker, confirming the general testimony that the colored people are anxious to

acquire knowledge. Many slaves in Kentucky could read, as the laws have never forbidden the teaching of slaves to read in that State. Public sentiment is changing rapidly there now, and it is probable that schools for both races together will before long be established. Within two years the schools for colored people, in Louisville, will be as good as they are now anywhere in Kentucky, out of Louisville, for white people.

Mr. Boltwood, of Illinois, related some of the results of his experience and observation among the poor whites and the freedmen of the South, during a service for the Sanitary Commission of about fourteen months. The general duty contemplated by the question under consideration, he thought, is to enforce the obligation of loyalty to our country. The poor whites are more needy than the blacks, in many cases, and more need instruction. The blacks are docile, and willing to learn; the whites are not. Open a school, and announce that the whites can be taught, and you will find but few who will come. He had seen seventeen hundred of them in Mobile, so lazy, that, though supported by government, nothing but whiskey or tobacco would hire them to work. At Montgomery, Alabama, there were six thousand whites supported by government rations, and only seven hundred negroes.

The blacks are more industrious and more moral than the whites. They will learn to read first, and will support their own schools at least as soon as the whites. He had seen the black soldiers lying in the trenches at Port Hudson, putting words to each other to spell, while shot and shell were rending the air and bursting over their heads. (Applause.) He had seen them on picket, with spelling-books on their bayonets, and would never forget the sensation experienced when late at night he listened to an old negro spelling out labori-

ously the words, "I am the resurrection and the life." If the test qualification for the right of suffrage were the ability to read and write, there would be more blacks than whites who would acquire it. If a property qualification were required, the result would be the same.

Professor Thatcher, of Yale College, thought this the grandest opportunity ever offered us, in the providence of God, to advance this whole nation. Whatever may be the feeling of bitterness at the South, as the result of defeat, there can but come in gradually a desire to have their children educated. Their schools are destroyed, their institutions are impoverished, having been prevailed upon to give up their bonds and property, and accept Confederate bonds in their place. There will, therefore, be a demand for Northern teachers; and there should be a readiness to respond to the demand, and to go to any place that is open to receive instruction. They have already sent from Nashville for from forty to sixty teachers, and the call has been laid before the students of Yale College. Was there ever a grander opportunity than is now offered of teaching these people to read, and then of putting the things that they should read into their hands? We shall be met with scorn if we attempt to push our services upon them; but if we are looking for openings, and are ready to occupy the positions that are open, we shall be doing the best thing. Whoever goes should be impressed with the importance of the work of being in all respects missionaries of education; primarily, to make their school a good one; and secondly, to be friends of every educational movement.

J. C. Zachos, of Massachusetts, said he had spent sixteen months as a missionary among the colored people, on one of the islands at Port Royal, among a class of negroes who had the reputation of being the lowest of their class. He con-

sidered the condition of the negroes throughout the South one of the most remarkable phenomena as respects their readiness to receive instruction, only paralleled by some vegetable growths, for instance the night-blooming cereus, which after a hundred years of preparation bursts into flower. While these people have been outraged in their intellectual and moral capacities for improvement, they have had, by their very condition of slavery, nurtured within their secret hearts all the desires, all the appetites, all the ambitions, that are the motive powers in civilization. With a gulf impassable between them and all the advantages of civilization, they were yet in full sight of everything that can dignify and exalt humanity. Let us be true to this black population, and they will be true to us; let us learn once and for all, that we cannot expect the blessing of God, that we can never expect to rise and stand as a nation of freedmen, unless we do the utmost justice to this people.

T. D. Adams, Esq., of Newton, Mass., said, Some of us cannot speak from facts which have come under our own observations, and perhaps we are a little out of place in attempting to speak at all. But we all feel an interest in this discussion. And for myself, sir, having introduced this subject a few months ago, before a convention of teachers in Cambridge, Mass., and having felt considerable interest in it then, I think I may be pardoned for feeling the same interest now. I think, sir, that we may draw a few inferences from the great array of facts which have been related to us. It appears to me that this is the greatest question of the age in our country. And indeed, as I look across the world, I see no other nation which has at present a question in hand at all comparable in magnitude and interest with this.

The freedmen are legion in number, and must become a great help or an immense burden to our government.

In modern times there has been no such slavery anywhere else in the world as that which recently existed in our own country; there has been no other such slave as the old American slave; and now there is nowhere else any such freedman as the one who forms the subject of this discussion.

Our duties, it seems to me, are of two classes, moral and political. The former we can discharge as teachers, the latter as citizens. But our moral duties are not very much changed. If we perform these aright, the others will take care of themselves. It would have been so at any time in the past. If it be our duty now to educate the freedmen, then it was just as much our duty ten years ago to think, speak, act, and vote, in every constitutional way, to the end that we might bring the old slave into a position where we might educate him. He was the same being then that he is now; the same man, with the same brain, same soul, the same interest and aspirations.

I repeat, then, that our moral duties are the same, and on the ground that moral principle never changes. It is God's truth, and, like its Author, cannot change. Otherwise the moral government of the universe were a very uncertain thing.

Still, we feel that a great change has come over us. The difference, perhaps, is in ourselves. We at length have learned something. And if we have learned how wrong we have been in the past, it is a great gain. God has thrust before our faces some of the most important lessons. He has compelled us to study them. And in the light of these teachings, how have our old theories vanished! We hardly like to think of them now, or that we ever held the opinions which we have maintained in the past. For, in spite of ourselves and our theories, this freedman has proved himself.

Now our duties to him, in my opinion, depend upon what he is; whether he be horse, alligator, monkey, or man. How

and what has he proved himself? Has he those traits of character which it will pay to educate, nay, more, which it is our moral duty to educate? As yet, we know nothing to the contrary.

It seems to me that there are at least three traits of character essential in order that the freedman may become a good citizen. The first is a deep religious element. The second is an ambition to be somebody and to do something in the world. The third is courage to defend his own.

Has he the first? It has always been accorded to him. Indeed, his worst enemies in the dark days of slavery were wont to ridicule him as a poor religious simpleton, a pious creature. And I suppose that, because he was so devoted to his heavenly Master, they thought he could be good for nothing here below except as the slave of a worldly one. But this religious element is a fixed thing in his nature. I verily believe that it is distinctive when we compare him with the other races as they are exhibited in this country. Indeed, to speak briefly, it was only because the negro was a little better in this respect than ourselves that he was kept a slave.

And here I would not be understood to imply that I regard the negro as superior or equal to the white man in the sum total of character. I assume no such thing. I speak only of a single trait.

Now, has he the second element, ambition? Here the facts come into collision with theories. He never was able to take care of himself before the war! That was certain. "So said the political philosopher. It was vainly urged that he was all the time taking care of himself and massa too. That was undignified fanaticism.

But since the war, the case seems to be different. And I have thought that if war can work so great a change in a whole race and in so short a time, and is to such a degree the

regenerator of the world, it were almost well to have it oftener and more of it.

The burden of evidence which we get, whether from his former friends or foes, concurs to establish the affirmative of this question. It is all in his favor. So that we feel, if there be a class of human creatures South devoid of ambition, it is not the old slaves.

"Do you wish to learn to read?" inquired a soldier of a miserable white woman—one of the white trash—in her cabin. "Wal, I reckon I do n't; let the niggers do that," was the reply.

But, on the other hand, how encouraging, interesting, and even affecting, to see the clouds of witnesses which come up to us beseechingly from that population, and testify to the value of a little learning! An incident in this connection will harmonize with many which have already been related. A friend of mine was travelling in Kentucky, and one day came in sight of a man ploughing in a field. The field was well tilled, the horses were fat and sleek, and the man, though black, was of comely appearance.

My friend approached and asked, "Whose field is this?" "Mine, sir." "Whose horses are these?" "Mine, sir." "Then you never were a slave." "Oh yes, I was a slave once, but I bought myself, massa, and paid a thousand dollars. Then I bought some land and some horses. Now, this farm, these horses, and that house and barn, are all mine. But I would give them all if I could learn to read." Yes, with all his gettings, which were not small, he would rather get understanding. So, too, the business capacity of the freedman, as far as we have evidence of its development, is not inferior to his desire for intelligence. I shall not be surprised, if it prove at length that the real enterprise of the South be found among the freedmen. But the negro was the man who would

never fight! Here he has come out triumphantly against his old oppressor. And in addition to all the evidence of men from George Washington and Andrew Jackson down through the rank and file of our late armies, and from the lips of every intelligent officer in our land, he has sealed with his own blood the testimony of his love for his country; has given us the most incontestable proof of his courage in many a hard-fought battle. What could he have done more?

For, remember, it was he who saved our country. He went into the fight at just the point of time when his strong arm and undivided loyalty could do the most effectual service for the government.

He saved us; and this temple of liberty, which is now the beacon light for all the wandering children of despotism on this earth, is a memorial of his patriotism and courage, his love of liberty and truth.

The freedman has the elements of a good citizen. He now asks you for a cup of water, for a morsel of bread. He asks you to teach him how to read. Will you give him a stone? We owe him all that he asks. Shall we pay him in the way that he asks?

If we do not, it may be a fearful responsibility which we incur, and we may have to pour out our blood in still larger measure than we have yet done.

Again, we owe this educational policy to ourselves. For it is no light debt which we have been contracting these two hundred years. The bill has at length been presented to us. It is fearfully large, but it must be paid to the very last letter of the assessment which God himself has made.

We cannot barter nor compromise with Him; and if he will let us off by our discharge of some of these duties of benevolence, we shall indeed have reason to thank him for his mercy.

We owe this policy to our country. A wise Athenian once said, "That is the best form of government in which an injury to the humblest citizen is an insult to the whole republic."

We may say with far more of truth, that that is the best form which makes the most of its every subject. Now in the South we have a large amount of material, of *stuff*, not confined to any particular race, of which it is our duty to make the most that we can. It is to be transformed and moulded into the machinery of State. Shall we make the most of that stuff? As we look upon it, *en masse*, we find but little difference. It all has head, hands, feet, arms, legs, and locomotive power alike. But upon nearer view we find slight differences. There is the difference of color; there is the difference in the shape of hands and feet; there is a difference in the hair of the head; we find long hair and short hair, straight hair and crooked hair, and, for aught that I can say, mohair, and sometimes no hair. But what of all this? There is the stuff out of which to make a nation. Shall we use it like sensible men, or shall we be guided by our old prejudices, skin-deep prejudices, regardless of the heart and soul of a race which is hungering after the bread of life?

Shall we find any true, Christian dignity in the latter course?

Now, what have we to do as educators? Much. I am one of those who believe that the schoolmaster has a mission. There is always, at least, one generation looking to him for light. Let us be faithful there. And while I would never teach partisan politics in school, would never tell a child how he or his father should vote, I would nevertheless strive to infuse into his mind such ideas of justice, freedom, and the equality of all men before the law and before God, that he never could vote wrong upon one of these questions. We have, then, great duties. We must teach the great truths of

freedom. We should contribute of our means to the education of the freedman.

Consistently with this, we ought, as citizens, to vote in such a way as will help secure to him his inalienable rights. And finally, we ought to join with all zeal, by word and deed, and upon all suitable occasions, to help on the great revolution of sentiment, which will soon be acknowledged as the grandest triumph which we have achieved.

WEDNESDAY EVENING.

A resolution to the effect that the Institute recommends to those engaged in organizing and conducting schools for freedmen in the South the importance of employing colored teachers for colored schools, whenever suitably qualified teachers of this class can be obtained, was adopted.

President Northrop then introduced President Woolsey, of Yale, who gave a lecture on "The Teaching of Moral and Political Duties in the Public Schools."

Bishop Stevens, of Pennsylvania, said, I supposed, when I came here to listen to the excellent words of wisdom of my friend, that this was a free meeting; but I find I must pay for coming by making a speech. I was extremely gratified by the calm, sober, judicious, and eminently wise views which I have just heard. I give to those views my thorough indorsement. Those who deal with the minds of children, should, if possible, bring those minds in contact with the God who made them. You can bring the mind and the soul of the child in contact with God through his holy word. It is for you, acting in your spheres, to decide how it is best to be done. But there is no morality outside of a Bible basis. Upon that must be built up all that morality which is to save our nation by the blessing of God.

An education without morality is only preparing the way for another French Revolution. It is solemnly incumbent upon all who have to deal with young mind, with mind that is to be the governing mind within a few years, to plant in those young minds those great truths of God, as we find them in his holy word ; which shall take root there, and which shall spring up by and by, and bring forth fruit unto holiness and peace, and the moral elevation of all who are brought within their influence.

There are great and solemn duties resting upon all educators. This world is to pass away ; these great principles of government will soon come to nought. But you are to regard that soul as looking God-ward, eternity-ward ; not merely as being trained for a few days of probation, but to guide it for its eternal destiny ; that it may go upward to God, and dwell forever in the light of his holy countenance.

Since sitting here, my mind has been much exercised by a thought, and I hardly have words to develop it. You are an association of teachers. One of the greatest educationists of this day — Bishop Potter — now lies a corpse in New York, and I am now going that I may accompany his remains to Philadelphia. The name of Bishop Alonzo Potter has been identified with the interests of education for many years. You all know the grasp and strength of his mind, and how he has labored to elevate the whole educational system of the country. And I have thought how he would have spoken, if here ; how he would lift up his voice to second the noble words of the noble President of Yale College. But he died upon the far-off shores of the Pacific ; his body has been brought here, and it is my duty, as his successor in the episcopacy he has exercised for the last twenty years, to commit the remains to the dust, there to await the resurrection of the last day. But I feel, as he looks back upon his past life, that he will recur

with peculiar gratification to all the efforts he made in elevating the system of education in this country, and all that he did in inspiring teachers to discharge their solemn duties. O beloved friends, whose object is to teach minds of God's creation! I wish I could impress the solemn obligations that rest upon you. Would you look upon it in its right light, you would feel that you need something more than mere human wisdom to guide, something more than earthly knowledge, and that your only and true source of light would be the throne of grace; that you might seek from the Giver of all grace that power, that wisdom, which would enable you to deal aright with all the great questions that arise, as you have your children grouped about you, that you might lead them, not only in the paths of learning, but to the paths that lead to the golden gate, and onward to the very throne of God.

THURSDAY MORNING.

Hon. Joseph White made a partial report on the subject of West Point appointments, and it was voted to give the committee on that subject, appointed at the last annual meeting, further time, and that they be requested to report at the next annual meeting.

The members, at eight o'clock, visited the College buildings, and examined the Cabinet, Trumbull Gallery, the Library, and the new building for the Yale School of Fine Arts. They were delayed there until half-past nine, when they again met in the hall, and were called to order.

Prayer was offered by Rev. Dr. Cummings, President of the Wesleyan University.

The following subject was then discussed, "Methods of Presenting Moral Topics."

Dr. Cummings, President of Wesleyan University, being called on to speak upon the topic for this hour, "Methods

of presenting Moral Topics," said, I listened with great pleasure to the lecture last evening, and indorse every word of it with reference to the importance of teaching those great moral principles which are necessary to fit for the work of life. I do not think that in any sense, or in any respect, those principles were urged too far. I suppose the great design of education is to fit the young for usefulness in life. And how can they be fitted for these great duties — their relations to society, their personal obligations to God, and their duties as citizens?

I understand well the difficulties connected with this subject, as to the manner of discussing the subject, growing out of partisan excitements, of political questions, and sectarian feelings. It is for this reason that a teacher will need skill to rightly and prudently perform his duties, more than on any other subject that may come before him.

As to the modes of this instruction — for I suppose there is hardly any question as to the propriety and purpose of it — it seems to me it must depend greatly, more perhaps than other subjects, upon the teachers themselves. There can be principles of morals presented and taught. But merely abstract questions, those which refer merely to supposititious cases, do not meet the issue. The teacher must educate the child with reference to present circumstances and present duties, and yet he must have the requisite prudence not to defeat his own purpose, and render his teaching entirely nugatory. Therefore he must rely upon himself for his applications, and those applications must be drawn from actual life, or cases sufficiently parallel to answer the purpose in view.

The first thing is to have right moral principles as to the relations of scholars among themselves. This is one of the greatest difficulties I have met with. There are wrong prin-

ciples sometimes growing up in schools, which, if carried out in society, would be exceedingly pernicious. There is a liveness in standing always for the truth, in realizing the obligations personally to maintain order and to sustain principles, which every candid child, even in tender years, knows are requisite. But some wrong principles are stronger than these. The right understanding of the obligations of truthfulness and honor and integrity, and the support of all moral principles, is important. And it is easy, from the establishment of these principles, to extend them to the relations of society; and this will give the teacher an opportunity to communicate important instruction, to fit his pupils for the higher positions to which they may be introduced. The teacher, it seems to me, must have prepared for him some simple, general principles of morals, great truths which are laid down as principles fully established, and that these should be fully and familiarly discussed in their application to the personal relations of the pupils to each other and the community in which they live. It is only in this way that deep and permanent impressions can be made. I do not have great faith in moral lectures. The reading of moral essays is well enough in its place; but they rarely have much influence on the conscience.

There is a world-wide difference between *lecturing* and *training* on this subject, as well as on most others. He who influences by his daily familiar intercourse, and draws his illustrations from the relations of the young to each other, will succeed best. That child who is trained to the principles of honor and integrity, and the sternness of integrity, can never go forth to be a corrupt politician, nor engage in any business controlled by corrupt moral principles.

Mr. C. F. Dowd, of Granville Academy, New York, said This topic had been discussed in almost all teachers' conventions in some way; but it was not brought down to the practi-

cal workings of the school-room, so that teachers can really know any better what to do. Each teacher is left to his own knowledge and experience. We had a paper read a few years ago in this city, for which a prize was awarded, taking the ground that the intellect might be cultivated to any extent, and yet the morals not be essentially improved. There was a very warm discussion, and I believe it was finally cast aside, because it was maintained that the knowing powers can be cultivated, and not improve the moral nature. I believe this is true. I am glad there was so much presented last night, in the lecture to which we listened, that can be made practical. The controlling powers of conscience I believe must be educated mainly by school discipline, and by presenting present duty — duty in the school-room and in the play-ground. It is a good plan to ask questions on the subject of the reading lesson, as to the right and wrong of the actions described in the lesson.

Hon. Nathan Hedges, of New Jersey, said, He desired to correct the remark of the last speaker, as to what occurred at the meeting of the Institute in New Haven twelve years ago, respecting the paper referred to. I cannot, said Mr. H., repeat the topic discussed, but the amount of it was, "What moral influence has the cultivation of the intellectual powers upon the people?" A very able lecture was given, which took more than two hours to hear; it was submitted to the Board of Censors, and they awarded it the premium. It then came before the Institute, and it was not decided as the gentleman seems to recollect. He seems to think, if I understand him, that the conclusion arrived at was that the mental powers may be cultivated to any extent, and yet have no moral influence upon the people, and that, upon that conclusion, it was thrown out.

The real state of the case was this. In a very elaborate

paper, one of the most aged and respected members of this Institute, one who stood second to no man for moral influence, after a long investigation, came to this conclusion: the more education, the more crime; the less education, the less crime. He instanced Prussia, where increased education had been attended with increasing crime; he instanced Scotland and New England and the city of New York, and in all these places, he said, increased education had been attended with increasing crime. This essay was heard by the Institute, and was passed in silence. I was then less accustomed to the Institute than now. I was anxious about it, I said to myself, "Shall I go home to New Jersey, and say to my friends, the educators of New Jersey, that the educators of New England say, 'The more education, the more crime?' We had better shut up our school-houses, then." A little conversation with two gentlemen, who are here now, led to the determination to bring up the subject for discussion the next morning, and the result was that the censors agreed not to publish the essay.

Now, as to the method of communicating moral instruction, I think it is practicable for every teacher here. It is a subject that has occupied my attention for many years. It is attended with difficulties, but it has imperious claims upon every teacher who undertakes to mould the minds of immortal beings. We cannot ignore this question; if Christians, we cannot neglect it. What shall we do? To make my views understood, take the subject of truth for an illustration. With me it has always been a fundamental idea that my boys must speak the truth—no doubt about it, no prevarication, no twist, no turn. On truth I will put honor, and on untruth I will put dishonor. How shall I effect it? The first thing is for the teacher himself to be the personification of truth. In the simple language of the New Testament, let his yea be yea; and his nay, nay. Say nothing but what is to be law; nothing

but what will be true. Never disappoint a pupil; never deceive him; never threaten, and forget the threat; never caution him, and forget the caution; and in no way say a word to him or before him or about him that he shall say was not exactly true, clear and square. The teacher is the main spring; and if he is sound, all around him will move in order and regularity. That simple matter is what makes some of our schools places of order and study and moral worth, while others are the vestibules of Bedlam for the want of it.

The teacher should be wary, notice every scholar without seeming to notice him, mark every occasion when a boy may be induced to deny the truth; and always where a boy comes up and confesses his wrong, and answers promptly and ingeniously, place him before the school as always to be respected and honored, and always take his word at the first; give him unquestioned credit for truth till he falsifies. If another falsifies his word, and it comes to you privately, talk to him privately. If it comes before the school, let it be noticed, and say, "If it is repeated, my boy, we cannot trust you, we cannot respect your word; I hope you will cultivate a good conscience and gain our respect. But for the present you have spoiled your word, and we cannot take it."

Mr. Morse, of Hartford, gave his impressions of the result of the criticism upon the paper presented at the former meeting by *Mr. Pierce*, of Massachusetts; to which *Mr. Hedges* briefly responded, to correct the impression of the gentleman, which was deemed erroneous.

Rev. Charles Hammond, of Monson, Massachusetts, said, To give moral instruction is more than to teach rules of moral conduct. Moral suasion has an element of coercion in it, otherwise suasion in favor of morality may have an immoral tendency.

If the end of moral instruction be moral character, its processes must be executive as well as preceptive. The word "instruct" involves the idea of teaching with a view to its end, which is to set in order, to fashion, to form, and sometimes to reform. When a parent or a teacher makes a child *mind*, he causes the child both to give heed to or understand a rule of duty, and also to obey it.

A "spoilt child" is one who does habitually what he perfectly knows he ought not to do. And the process of spoiling consists in making the matter of duty perfectly plain by abundant talk and endless repetition of rules, and allowing them to be broken with impunity. The conscience is seared by the habit of resisting the faultless precepts of the fondest friends. I was glad that the lecturer last evening (President Woolzey) referred to the moral effect of discipline as something *done*. The distinction between vices and crimes, and the relations between them, should be defined, and carefully considered.

As educators of the young, we have chiefly to do with their vices, before they are old enough to be guilty of crimes for which they are amenable to the laws of the land.

The Bible and a pure morality treat vice as a sin; but popular sentiment often regards vices as faults only; so venial as to be closely allied to the minor virtues, to be avoided, as, on the whole, disreputable, but not bad enough to affect the moral character very much.

But we know that the consequences of vice are terrible; and they follow after the offence so surely, and cling so close, that Dr. Todd was quite right in saying that "vice" should be spelled "vise," so closely does it resemble in its adhesive power the gripping instrument of the blacksmith.

We live at a time when vice among the young prevails to an alarming extent, and one great vice, that of intemperance,

has become as rampant as ever it was before the great reform begun by Beecher, Hewett, and their compeers.

We have laws of prohibition, but they are a dead letter in all our cities, and are fast becoming so everywhere in all rural places. We are in a bad way, for we have laws which both the friends and the enemies of temperance are perfectly satisfied with. The Maine law is in its theory so perfect that the best men will not change it. In its practical results it is so inoperative that the worst men are perfectly satisfied with it.

And now what shall the friends of morality do? what shall we as teachers of morality do? Surely no question of all the perplexing problems of our day, is more difficult or more momentous than this?

One thing is clear. That lax laws will not improve low morals, and that low morality destroys the life of the best laws.

President Cowles, of Elmira College, New York, said, He was especially interested in this discussion. We have devoted time and attention to the great work of general education, and with the most munificent results, so that we have a splendid system of American education, perhaps not equal to that of some European countries, in some respects. But we have the germ of one superior, which lies in this, that we give a larger place to the principles of morality and the seeds of true religion, and it is to this point that our attention should be directed for the coming century. For I conceive that soul growth, in all its variety of cause and possibilities, is the very object of the teacher's work; not merely the knowing, but the culmination of all in executive decisions. I think the gentleman who preceded me (Mr. Hammond) has struck the right key. Morality must not consist of the knowing powers, nor of the sentiments merely, but it must be ripened in choices of the will; there must be the full execution. History is not complete until the will carries out the impression. The school

will not take morality by impression, as the cloud passes over the field and throws the shadow down. There must be training as well as teaching.

Dr. Thompson, of New York, thought the sentiment of the Institute was sound with regard to the important subject under consideration. The practice is what is demanded. One point he wanted attention called to. Lead not your pupils into temptation, said the speaker, and related an incident that came under his observation, where, in his opinion, the teacher led a scholar to tell a lie by the method he took in dealing with a delinquency.

Mr. Tollman, of Massachusetts, thought there was a greater difficulty in the way of teaching morals than that alluded to by the lecturer last evening, — the want of text-books, — and that is the want of moral teachers. Our committees examine candidates for teaching in other matters, but do they examine in morals? Do they ask, "Is the teacher fit to be an example in morals?" I have heard of many teachers in Massachusetts — good old State — spoken of among all their scholars as being liars, and that everybody knew they were not to be trusted. What kind of influence can they have over their scholars on moral subjects?

Hon. Joseph White. I do not expect to add but one very small contribution to the discussion of this morning. It is but a supplement to the most excellent truths to which we listened last evening.

I wish to call the attention of this Institute away from modes. It is often said we don't get anything practical at these meetings. The teacher who comes here, and asks for a mode of teaching morality, has not the alphabet of it himself, and does not appreciate the object of these discussions. It is to get some general ideas here, and then go home and form the mode of carrying them out in his own mind, and in noth-

ing more than in respect to morality. There is no morality, which is the second table of the law, but that which grows out of religion, which is the first table. If you expect the plant of morality to grow and flourish, you must sow a plant that will strike its roots down into the sub-soil of Christianity. Teach the little one to look up through the works of Nature to the God who is the Father of Nature; teach him that reverence which your own heart feels; teach him to feel and realize the paternal care of God over him, and to love and reverence God in all things, and morality will follow.

Always trust your boys. Never spare about to see whether a boy is doing wrong or not; never have a trap for a boy; wear your heart on the outside, as the soldier wears his badge of battle; and then love your children and teach morality, because it is for the good of the school. This is worth more than all the books that have been written since great and good men wrote the Bible.

If this discussion shall lead us to go home and agonize and pray over this matter, and shall lead us to act, it will be better than all the books ever written.

On the part of some in New England no effort is made to teach religion, lest we teach sectarianism; and there are some who do not wish any religion at all taught. So we have driven God out of the school-room. Let us pray him back again.

Mr. Clarke, of New York, said, that, in the schools, morality is not on the programme of studies; and if the teacher spends his time in teaching morality, he cannot get any credit for it on the rolls of the school at the examination. Thus the teachers feel hampered.

A recess of ten minutes was taken, after which *Dr. E. O. Haven*, of Michigan, lectured on the following subject, "The Indirect Benefits of School Education."

AFTERNOON SESSION.

The members, together with a large number of friends, assembled at the Hall at 2 1-2 o'clock.

The meeting was called to order by the President, who introduced Miss Melvina Mitchell, of the State Normal School of Westfield, Massachusetts.

Miss Mitchell then addressed the audience, illustrating on the black board in a most interesting manner an admirable mode of giving lessons in physiology, — the human figure, with the bones and the principal organs drawn with great rapidity and correctness, and the different parts faithfully but simply described.

The clear and simple manner with which the young lady presented her subject was highly gratifying, and kept her large audience almost spell-bound. As she closed, she was most warmly applauded. Her lecture, and the manner in which it was delivered, were the subject of earnest compliment by the ablest members present.

A discussion of the subject then occurred.

Mr. Dickinson, Principal of the Westfield Normal School, Massachusetts; said that the principle on which the mode of teaching rests, as presented by Miss Mitchell, is that the whole duty of the teacher consists in presenting occasions to the pupil for his having knowledge and mental activity; it is not to do the work for him in any degree. Having knowledge and mental activity constitutes education itself. Therefore the teacher should study to present objects in such a manner that the pupil can be conscious of having the objects before he has the names of them.

In reciting in the way exhibited, there is this advantage. If the pupil describes the form of an object by a drawing at the same time that the object is described in words, I know

pretty well that he has a correct idea of that which the words describe. If he uses only one mode of description, I cannot be sure that he understands the subject. I am satisfied and easy, if he either by natural objects selects one that has the form of that which he is describing, or if he by the black-board and chalk will represent that which he is describing.

Some other advantages of this method of delineating the objects described were mentioned by Mr. Dickinson, as the cultivation of the power of expression, the necessity of fixed attention, and the improvement of the memory. Lessons to be thus recited will be better learned and longer retained.

President Cowles, of Elmira College, New York, gave his full indorsement to the method of teaching presented by Miss Mitchell. He had himself employed a similar method in teaching drawing, and he was satisfied it could be properly used in common schools.

Dr. Lambert, of New York, thought the very admirable manner in which the exercise had been conducted was a sufficient testimony to its excellence. Argument is not wanting when we have seen with our own eyes the excellence of the exercise before us. Dr. Lambert spoke of an institution near York, Pennsylvania, conducted by Dr. Hays, where for fifteen or twenty years he has been in the habit of carrying this method of instruction to an extreme. He provides in his school a black-board for each young lady, and she is required to write out and draw, as well, the oral instructions he gives, and to present upon the boards the various subjects to be illustrated in the course of his instructions.

THURSDAY-AFTERNOON SESSION.

A letter was received from the Rev. Charles Brooks, of Medford, Massachusetts, upon the subject of a national system of education.

Charles Brooks, Joseph White, D. N. Camp, Zalmon Richards, and A. P. Stone, were appointed a committee to consider the subject brought to the notice of the Institute by the letter of Mr. Brooks, and report at the next annual meeting.

Mr. Sheldon, of Massachusetts, submitted the following resolutions on the death of Samuel Pettes, of Roxbury, Massachusetts, and paid an eloquent and feeling tribute to his memory :

Whereas, It has pleased the Almighty Ruler of events to remove by death Samuel Pettes, Esq., of Roxbury, Massachusetts, for many years a member of this Institute: therefore,

Resolved, That, in the death of Mr. Pettes, this Association has lost one of its earliest and most valuable members.

Resolved, That we recognize and hereby express our high estimate of his noble character, and the deep interest he always exhibited in the cause of education, both as a member of the Institute and in the general relations of life.

We recall with sad pleasure the many noble personal qualities of our deceased companion and friend, and sympathize most deeply with the family, who have been called to mourn the loss of one tenderly devoted to them and to the best interests of mankind during a long life of usefulness and duty.

Mr. Averill seconded the resolutions with some appropriate remarks and personal reminiscences of the deceased, after which the resolutions were unanimously adopted.

Domingo Francisco Sarmiento, Minister of the Argentine Republic, addressed the Institute, — Mr. Greenleaf, of New York, acting as interpreter.

ADDRESS OF MR. SARMIENTO.

LADIES AND GENTLEMEN :

I am sorry in not being able to address, in English, the American Institute of Instruction. Speaking to the first and most intelligent masters in the world, I am not willing to

expose myself to give pain to their ears by any faults in pronunciation, grammar, and construction, which is not genuine English. I will say only a word.

Two great spectacles I have witnessed in North America. The review in Washington of two hundred thousand men, returning victorious from the battle-field; and the Thirty-seventh Anniversary of the American Institute of Instruction, which is preparing the rising generation not to need the terrible instrumentality of war, by diffusing that instruction which gives an easy solution to all questions by the use of *reason* and *logic*, — which are the rifles and the cannons with which God has endowed mankind.

I have the honor of representing in the United States of North America the United Provinces of South America.

I am charged by my government to study the progress of public education in the United States as the secret of their liberty, greatness, and prosperity; and I shall hasten to report my having been present at this reunion of wise men and masters, as others would do of having witnessed a great battle.

To prove to you that we have accomplished *something* in the road that secures to the United States so many blessings, I will present to you, in my own person, a proof of the high esteem in which a master is held.

I am, and I honor myself for it, a South-American *school-master*. I have been a senator, and have dictated laws for the diffusion of instruction. I have been superintendent of schools, and have myself given direction to education. I have been minister of the government, and have decreed the erection of a hundred school-buildings.

I am ambassador, and, as you see, I still remain a school-master.

I have not yet taken my seat as an ambassador at Washington, but I have already done so as a member of this congress of teachers.

If time had permitted, Mr. White, Superintendent of Schools in Massachusetts, and successor of my old friend Mr. Horace Mann, would have read some of my thoughts, showing in what esteem I hold the profession of school-master.

To give you some idea of my country — when the news of the death of President Lincoln was received, the Congress of Buenos Ayres decreed, like France at the death of Franklin, fifteen days of national mourning, — and that the next city founded in the republic be named Lincoln.

Henceforth the Isthmus of Panama will become, by means of education, not a dividing line or impediment, but a *golden link*, uniting in one chain of liberty, intelligence, and happiness, all our States.

Adjourned to 8 o'clock, P. M.

THURSDAY EVENING.

The exercises of the evening were introduced with several songs by a choir of nearly two hundred children from the public schools of New Haven.

Mr. Stone, of Portland, Maine, offered the following resolution, which was unanimously adopted :

Resolved, That our most cordial thanks are due and are hereby tendered to the Board of Education of the city of New Haven, for their invitation to the Institute to hold its present session in this city : to the Local Committee, and especially to Dr. Lucius A. Thomas, and Mr. George S. Phelps, for their highly successful arrangements to render our brief sojourn here pleasant and agreeable : to the citizens of New Haven, for their hospitalities so generously tendered to the ladies in attendance at the meeting, and for this commodious hall which they have furnished for the sessions of the Institute : to the esteemed President of Yale College for an invitation to visit the College Library, Cabinet, and Trumbull Gallery : to the venerable Jeremiah Day, Ex-President of Yale College, for his attendance upon

the meeting from day to day, and for his participation in our exercises: to the several gentlemen who have favored us with able and instructive lectures: to the hotels of this city which have made a reduction in their charges for board: to the several railroads named in our programme, for their reduction in fare: and to the children of the public schools of this city, under the direction of Mr. Jepson, for their acceptable music.

Resolved, That it is with the highest satisfaction that we have been permitted to spend a few days in this beautiful city, renowned for its delightful scenery, its honored institution of learning, and the refinement and culture of its people.

Resolved, That with profound gratitude we rejoice that we are permitted to hail the advent of peace and the close of the armed strife in which our country has been engaged; and that as teachers, educators, and patriots, we will use our utmost efforts that the blessings of education in its broadest sense may be shared by all our people without distinction; that our country may be indeed a land of freedom — a land of free speech, free schools, and free men.

Mr. Walton, of Lawrence, Massachusetts, offered the following resolutions, accompanying them with appropriate remarks embodying some of the distinguishing characteristics of Father Greenleaf, as he was familiarly called:

Whereas, It has pleased our heavenly Father to remove by death Benjamin Greenleaf, a zealous supporter and one of the founders of this Institute:

Resolved, That, in the death of Mr. Greenleaf, the American Institute of Instruction has lost one of its most honored members.

Resolved, That we record our testimony to his honesty as a man, and to his hearty devotion to popular education and thorough instruction.

Resolved, That we extend to the bereaved family of the deceased our tenderest sympathies.

The resolutions were seconded by Mr. Hill, of Lynn, who added his testimony to the remarks of Mr. Walton as to the eminently sympathetic and social character of the deceased, and his peculiarly warm interest in all young teachers. The resolutions were unanimously adopted.

After another song by the children, His Excellency John A. Andrew, Governor of Massachusetts, having been introduced in very flattering terms by the President, spoke substantially as follows :

ADDRESS OF GOVERNOR ANDREW.

I am sure, sir, at this hour in the evening, and in a house so crowded as this, upon a sultry night, there is nobody, even if he was ten times as worthy as the very flattering introduction you have made of my humble self, would cause this audience to suppose me to be he who ought to venture upon the temerity of detaining them long.

And I do not propose to say more than just so much as one ought to say for the purpose of expressing a cordial sympathy with the purposes of your Institute, and my earnest and hearty good-will towards it and its members, with my most fervent wishes for its future prosperity.

I congratulate you, Mr. President, and the Institute, upon the exceedingly interesting circumstances under which this meeting has been held, not the least of which may be considered the attractions of this most charming and beautiful city, full of all the appliances and all the incitements to learning, which make it the fit temple and abode of all good educational influences, and which, I should think, might, year after year, attract to its walls.

I am not, Mr. President and friends, in any sense an educator or teacher. I have no claims upon the profession. I must be, as I am now, its debtor. But if it were possible, by any humble word of mine, to say anything which might help to elevate, in the judgment of the people, that profession to which you belong, and give it greater dignity and power as one of the civilizing and humanizing influences of the

country, I should feel a thousand times repaid for any exertions it might cost me.

The truth is, friends, I seem to have seen, during these last few years, that while we were engaged in all the ways and works of war, made necessary by the tremendous civil strife into which we were providentially cast, it was our duty, if we would preserve intact our institutions of liberty, if we would maintain our civilization and make our country worth the saving, make it grand and great in the peaceful future as it proved to be in the warlike present, we must devote ourselves with the same energy to the maintenance of our institutions of learning with which we devoted ourselves to the rescue of our country from the arms of the Rebellion.

It was not enough, and it is not enough now, that we should hold on to what we had, and that we should disseminate the garnered learning of the higher schools; it is not enough that we should maintain the standard of our district and high schools throughout New England. New England has a work to do, if I may say so in such a connection, which is aggressive — an aggressive missionary work for the country — or else she fails utterly of her high vocation.

With her population of about three and a quarter millions, settled together compactly, the richest and most powerful in all the means both of head and heart and external wealth, connected with circumstances, too, which give emphasis to these powers, New England has the most powerful three and a quarter millions under the sun; and the long future of our country demands the use of all the peculiar powers which it is the gift of New England to wield.

Let me illustrate. Colonel Lincoln, who marched from Massachusetts as Lieutenant-Colonel of the thirty-fourth regiment of infantry, but, being wounded in an engagement in the Shenandoah Valley, returned home, told me, in a conversation

about the experiences of his regiment, that, when he marched from Massachusetts with a regiment of more than one thousand men, he had but twelve on the rolls who did not sign their names in legible signatures with their own hands. Of these twelve, if now living, every one can both read and write, having accomplished the task of acquiring this amount of elementary knowledge while in the field and in the camp, under the instruction of their officers. Two of the men of the regiment carried about with them their Latin grammars and other books, to continue their preparation for college; and one, having his ambition fired by what he saw, began, in the field and under arms, to fit himself for college. But when we captured the head-quarters and took the crack regiment of Virginia, in the valley, we found that the men who could read and write were the exceptional men.

Now, friends, we have the broad fields and savannas of the South open, with the population at present there, and an influx of the wild — industrious, but yet wild — and semi-educated element of a foreign immigration, who will be attracted by all the hopes and prospects and ambitions of a new country, delivered from slavery and baptized into freedom. All this country and all this people lie before the educated mind of New England as a territory to be possessed by enlightened ideas. I say this, in what may be called a family gathering of the teachers of New England, not in any vaunting spirit of self-assertion, but to impress the idea upon us of what belongs to us. It is no merit of yours and mine, or of the people of New England, by which they ought to count themselves more worthy or more prized in the eye of God, that in his good providence he has permitted to us these instrumentalities of development at home, and of carrying forward the cause of our country in the largest way elsewhere; but since it has come to pass that here is this trained and edu-

cated people, with all its means of influence, the burden and privilege, both of duty and of hope, is laid upon us; and woe be to us if we bear it not. And I am sure that unless the most thoroughly educated portion of New-England mind—I mean those who have given themselves to ideas in a large and liberal way, and who have rested themselves on foundations as broad and deep as the philosophy which underlies this great work of education—takes hold of this noble work, we shall fail; fail perhaps not utterly, but relatively, and painfully to say the least. I mean just this; that if we trust the lead of this great and tremendous hour, when the work of statesmanship is greater, more peremptory and commanding and difficult, than ever were the works of war, even in the most difficult hours of the Rebellion, to the unaided eye and arm of these men who are recognized as the political leaders of the country, of any sect or party whatsoever, we doom ourselves to a necessary failure.

We are living in an hour when there are no traditions by which politicians can be guided, and when they will fail us if we attempt to follow them. There is nothing which can be followed but that to which our fathers trusted when they launched upon the open sea of Providence, led by the eye of faith, and sustained by the providence of God.

Now, therefore, my friends of this Institute of Instruction, without the expectation of being able to say anything, by any poor words of mine, which would either add wisdom or ornamentation to this interesting and important meeting, I accepted your invitation to come, because I desired, as an official of the people and of the magistracy of the old Commonwealth of Massachusetts, to lay upon this altar any gift, however humble, and to add the testimony of the Commonwealth in behalf of the work in which you are engaged. I think I can speak for her people, that we are substantially united in this work of promoting the highest education; not merely the dissemi-

nation of what is already known, not merely sowing broadcast the seeds of rudimentary and elementary knowledge, but pursuing in the loftiest ways the highest education.

It will be an incident of which our people will be forever proud, and of which you will be happy to learn, that at this moment, under the auspices of the Museum of Zoology at Cambridge, Professor Agassiz is now prosecuting a tour of scientific exploration throughout South America, beginning at Brazil, and attended and supported by a scientific staff more numerous and powerful than royalty ever put forth, with *carte blanche* as to the expenditures, aided mainly in that material way by the munificence of an enlightened citizen of Boston, with whom heartily coöperates, in the spirit of the most enlightened science as well as statesmanship, his majesty the Emperor of Brazil, whose correspondence with Professor Agassiz, as I have seen it, seems so much to recognize the superiority of the claims of learning and science over everything else, as almost to apologize for his being an emperor.

Throughout the war, I have observed that almost all the colleges have prospered pecuniarily to an extent almost unparalleled before; and it is delightful to know that this distinguished university has in its treasury the largest unexpended fund, devoted to its uses for the purpose of extending its boundaries and deepening its foundations, that it has ever had since the founding of the college. This is only an illustration of what exists elsewhere. I think I know that the pecuniary condition of all the colleges in New England is very much like the pecuniary condition of Yale College. If there is anything of an impersonal and superficial character which should encourage you to farther exertion, and should lead you to believe that you can rely upon the material as well as the moral support of the people, this is a circumstance more powerful than anything else, when you recollect that these treasures have been poured into the lap of learning while the peo-

ple have bled at every pore to maintain the war. The blessing of Almighty God seems to have been shed with richest profusion upon the people of New England. They have been blessed even by the very necessity which has compelled them to put forth these almost superhuman exertions. To be sure, the blood of her sons has been shed upon almost every battlefield of the South, from the Atlantic shore to the Rio Grande, from the Ohio to the Gulf; on every stream, in every bay and inlet where the thunders of Farragut, Porter, and Dupont, shook the ocean, and from every mountain height like that where Hooker, from above the clouds, rained down the thunder and remonstrance of the skies. In every valley where the dead have fallen like the sheaves of wheat in the autumn harvest have come up the blades of grass from soil fertilized by the blood of your own brothers and sons. But the testimony of their blood is written on high; the remembrance of their heroic lives will last while the history or the memory of man lives. They have gone to the skies embalmed with the tears of millions who have sustained them at the fireside and the altar at home. They have sown the wayside seed of truth, furrowing the ground with their sabres, and moistening and enriching it with their blood. See to it that you follow after those brave and heroic boys, and that you continue, down to the latest hour of recorded time, the spirit of their heroic lives, and the maintenance of their principles of universal liberty, spotless truth, and dauntless patriotism, for which they died. (Applause).

On motion of Mr. Sheldon, of Massachusetts, the thanks of the Institute were tendered to Governor Andrew for his able address.

After an hour spent in pleasant social intercourse, the Institute adjourned *sine die*.

LECTURE I.

THE TEACHING OF MORAL AND POLITICAL DUTIES IN THE PUBLIC SCHOOLS.

BY THEODORE DWIGHT WOOLSEY, D. D., PRESIDENT OF YALE COLLEGE.

I REMEMBER the impression made on me many years since by the power, which Mr. Carlyle displays in his work on Chartism, of depicting social evils, compared with his impotence in suggesting remedies for them. It is not without the fear of exposing myself to similar criticisms that I appear before the association to-day. I have undertaken to speak on moral instruction in schools, and yet practical experience and skill in suggesting ways of meeting difficulties are failing to me. I seem myself to see the great importance of such instruction; but how it can be best conducted, I hardly know. Still a person who is not master of a subject on all points may discuss it to advantage, if he can succeed in stimulating those who are more likely than himself to devise processes for removing difficulties, and for perfecting methods of teaching. In the hope of

being able thus to arouse the minds of others, I throw myself on the indulgence of my audience, composed of experienced teachers, while I speak on the importance of moral instruction in public schools, of what has been done to forward such instruction, and on the methods which may be used to give it a more prominent place in our educational system.

1. Were all families thoroughly leavened with the spirit of Christianity, the children of the Commonwealth would have comparatively little need of moral instruction in the public schools. There would, indeed, even in such a golden age, be some need of training the young for the high political duties to which they would soon be called, for the best heads of families may not always have intelligence enough to lead the way in such teaching. But a large number of the children in our schools grow up under influences in the family adverse to the practice of morality, or not likely to foster any of those higher sentiments with which the welfare of the State is connected. The first necessity, then, laid on the school, is to supply the defects, or, undo the evils of family neglect. This is a necessity, laid on the State, of very great moment. There are hundreds of families, even of native extraction, scattered through New England, for whom the Church opens its doors in vain, whose heads bring up their children in entire ignorance of their duties, except so far as the con-

servation of family life renders it essential to give such instruction, while within the household examples of intemperance, anger, dishonesty, and impurity, are beyond measure corrupting. Some children of this kind can be brought by the benevolent into Sunday schools, and there will have training in morals on the best of all foundations; but there still remain many householders who will neither go to Church themselves, nor send their offspring to the Sunday school; who, as is always the case with the degraded among Protestants, rather *hate* religion than *neglect* it; whom the voluntary principle in religion corrupts, because they can only make a bad use of their freedom; whom their political rights corrupt, because they cast their votes malignantly, or with blind confidence in the designing.

To this class of children who are depraved at home, and whom the State must teach the principles of morality, for its own peace and self-preservation, if for no other reason, may be added another class, which is allowed to roam about at will, through the neglect or misjudgment of parents. Some few parents will not exercise control, lest the manly spirit of the child be checked. His mind must remain a blank tablet until he can form his own opinions and choose his own course. A much larger number will be so engrossed with the cares of business or the family, that the older children are left to themselves, are not

overlooked in their choice of company, or even governed as it regards the employment of their time. Such parents, whose consciences are insensible to their own violations of a very high duty, will not be found apt to inculcate the principles of morality on their children.*

Besides the two classes of children already named, who must get almost all their conceptions of morality from the schools founded by the State, a very large part of the children who are educated need instruction in two departments of morals — in *political rights* and duties, and in the *rules of honorable action*. I will speak of these in order.

In regard to the very important subject of political ethics, I must content myself with expressing two or three leading thoughts, which will, I trust, commend themselves to all my hearers.

* It is well if such parents can shove off the moral training of their children upon the teacher in the Sunday school. And in this institution there is found the great advantage of a connection between morality and religion. Yet it ought not to be forgotten that if Sunday schools are substitutes for family instruction in the highest things, if they are anything more than refuges for the neglected, or supplements for what is done at home by the conscientious and religious parent, they are evils and snares in society. They help to destroy the dignity of the family, as the fountain of truth; they unburden the consciences of parents of their just responsibility; they perpetuate the evil of family neglect in the next generation. No parent, who has the power to teach his child religion and morality, has any right to think that he has fulfilled his duty by transferring the child to a Sunday school.

First. Is it not an absurdity for the State to call its citizens to a high political trust, without taking the slightest pains to qualify them for the discharge of their obligations? A great part of them can learn these obligations nowhere else, and, having never been trained to discuss questions of duty in other departments of morality, will not be likely to do so in this. Is it not probable, that, if the poor whites in the South had had moral and intellectual training in schools, our great convulsions of late would neither have existed nor have been necessary?

Secondly. Freedom to vote can never be a real blessing to the voter or the country, unless he does his work with a good conscience. No one can use his freedom well unless he uses it as he ought. He must, then, have a general notion of what is dependent on his vote, of the principles and aims of parties, of the supreme demands of the country above all local interests. He must have such an enlightened moral sense, that anything immoral or flagitious in party measures shall strike him with abhorrence; that repudiation, for instance, or unjust war, or violation of treaties, or political or social oppressions, shall seem to him worse even than kindred crimes committed by private persons.

The final end why the conception of rights is implanted in man is this: that each one may feel the obligation to respect the rights of others. To every

right there is a correlative obligation. Men have a marvellous readiness to find out their rights, but their obligations they perceive less clearly. There is need, then, that political and civil obligations, on the observance of which the State's prosperity and ultimately its freedom depend, should be taught by its public teachers.

Thirdly. Parties, as they are managed now in our country, not only fail to inculcate duties on the humbler class of voters, but are positively corrupting and degrading. All common action, even in religion, exposes the persons involved in it to the loss of the sense of personal responsibility. The guilt of wrongdoing is divided, men seem to think, or lies exclusively on the leaders. But besides this danger to which political parties are eminently liable, they are conducted too generally with the least possible reference to a moral standard, either in the selection of candidates, or the adoption of measures, or in the means used to secure or to multiply their partisans. Platforms are laid down in many cases with no intention of observing them; representations are intentionally made for the purpose of deceiving the ignorant, which have no foundation in truth; private character is vilified; measures are adopted, and candidates selected, with no reference to anything except mere success; in short, the corrupting influences of parties are so great, that those men involved in polit-

ical strife, who have access to all those influences which exalt the moral nature, feel themselves in constant danger of losing their truthfulness, their fairness, their justice, their kindness. How much more, then, must politics corrupt the classes to whom the party newspaper is the principal source of intelligence, and the political partisan the leading example.

Is it not evident, then, if the ballot box is to be kept pure, if universal suffrage is not going to be a pest and a ruin to this country, if politics can be anything but a degradation, that the children who are soon to have a vote must be taught that voting is not an expression of will merely, but a solemn duty ; that no one who does not inquire how he ought to vote is fit to vote ; and that the claims of the country on every inhabitant of its territory are not less sacred than the claims of father and mother ?

There is another form in which a certain portion of the laws of morality present themselves — I refer to the rules of *honorable* conduct. *Honor* is a *nice* sense of what is due to us from others, and from us to them ; or as Wordsworth expresses it in one of his sonnets :

“ Say, what is honor but the nicest sense
Of justice which the human mind can frame ? ”

All have not that delicate sense, or at least have it not in exercise, which would be enough of itself,

without training or reference to an external standard, to avoid what is mean, base, and unworthy of a man. But all can learn to be honorable, when once a standard is set up by those who discern it of themselves. Now, these rules of honorable conduct we do not assert to be a substitute for the law of justice, or for the law of benevolence, for the law of the State, or for the law of God. But we do believe that within its narrow sphere, where it watches over that conduct towards others which the law of commercial justice or of the land cannot reach, the law of true honor, deriving its code not from the changeful opinion of mankind, but from a just notion of what human nature is and what it demands for itself, will be found an auxiliary to every other moral rule, and will dignify and ennoble religion itself. For instance, to the honest English mind, truthfulness, fidelity, to be above board, "fair play," the opposite of all intrigue, duplicity, and underhandedness, commends itself as admirable and beautiful, while the opposite is despised and hated. Law does not enforce such conduct. Commercial honesty does not necessarily cultivate it. It is not the product of pride, although it may be apt to associate itself with pride. It is fostered by religion, because religion makes the moral sense nice and delicate, and cultivates the feeling of justice. Can any one doubt that this valuable auxiliary to all that is upright and no-

ble in conduct ought to be specially cherished in our systems of education? Or can it be questioned that our country more than any other needs to have the sentiment of true honor recognized and appealed to, since here society is continually changing by the rise of new men, whose advancement is due to their own native abilities, strengthened by the invigorating influence of the common school alone, who are admirably fitted by their executive talent for the highest places of practical life, but who may never have had a fine sense of what is due to truth and justice awakened in their minds.

This last consideration touching the necessity of a fixed standard of honorable conduct may be extended so as to apply to the whole province of morality. There is the greater need that moral instruction in this country be given in the public school and to all classes, because the changes of society are so rapid and continual. If we had here higher classes and lower classes, which approached, as in Europe, somewhat to the immovable form of castes; if the child, as a regular thing, took the calling and position of the parent,—there would be a greater simplicity of moral instruction possible. Without fail, on that supposition, unchangeable habits of thinking, unalterable rules of conduct, would form themselves in each stratum of society, and instruction within each stratum would be confined practically to the correc-

tion of the errors that might there grow up. But as our country is, there are no fixed grades of society. All positions are open to all, and thus there may be brought by each new-comer to his new sphere of life some new opinion to correct, or to deprave the standard already existing. We must educate all, then, on the universal principles of morality applicable to all places in life, to the servant's place and the master's, to the citizen's and the legislator's, to the farmer's and the merchant's. If our boys go from the country school and the plough to the city, and there rise to the highest mercantile standing, they must be fore-armed, and made ready by sound principles for the new sphere of their activity. Nowhere do men change employments so often and so entirely as here. Nowhere, therefore, can we calculate so little on fixed habits within callings; nowhere can we be less sure that the moral tone will not degenerate. Happily, nowhere is there so much hope that the moral tone may improve.

2. From the importance of moral instruction in the public schools, I pass on to a brief consideration of what is now done in our schools to further this great object. So far as the primary rules of outward morality are concerned, it must be admitted by all, that the *discipline* of even tolerable schools reads a healthy lesson both to transgressors and to all the children; and also that such discipline, being essential

to the well-being of the school itself, will not be likely to be neglected. It may be that the lessons of morality learned in the school through discipline are more definite and impressive than those of the family, taking the mass of families as they are; for, in the first place, family discipline in many instances is wholly neglected, while that of schools cannot be. In the second place, the discipline administered, if wisely inflicted, excites the moral sentiment, and creates or rectifies the moral judgment of a larger number of children, and thus spreads moral lessons over a whole neighborhood. Wise discipline, then, taken in its broadest sense, and including not only punishment of some kind or other, but a statement also of the reasons why it is administered in the school, will be a safeguard of morality as far as the influence of the teacher reaches, and will train up the pupils in a wholesome terror of doing wrong. In this way the children will learn to regard lying, swearing, theft, fighting, disobedience, and the like, as wrong; while praises and rewards will exalt, in their estimation, the contrary virtues. It ought to be observed, however, that the effect of discipline is often obstructed by the faulty manner in which it is administered; and it is still more important to add, that, when teachers put school peccadillos and violations of the principles of morality on the same ground, discipline itself rather corrupts than enlightens the

judgments of children. They cease to put confidence in their law-giver and judge; for he is an unreasonable despot; he places petty offences on the same level with grave ones; he punishes to keep up school order rather than to benefit his pupils' souls: all this is calculated to confound rather than to establish sound moral distinctions.

Yet with all the faults imputable to school punishments, undoubtedly they are of immense benefit to society. If they cannot repair the evils of neglect within the family, they save many children from ruin; and if the teacher, when he chastises, shows in a solemn but affectionate way wherein the evil and the wrong consist,—if he adds that it rises into an offence against an all-seeing God,—the good he does may be such as to outlast all time.

Another source from which children in schools actually derive a knowledge of morality is the daily reading of the Scriptures. On this, as a means of moral instruction, we shall have occasion to speak in another place. Here we remark, that this is by no means universal, and is often perfunctory; the teacher is tempted to content himself, if the child spell out the words without understanding the sense, and thus the Bible becomes a mere reading-book rather than a well of holy truth. Yet, under the worst method of using it, the Bible can scarcely fail to make an impression on the most ignorant child, even on one

who has never heard of it at home, as being a book to be revered and as having authority; and he will scarcely fail of getting some gleanings of precious truth.

Apart from the moral instruction attendant on discipline and that drawn from the Scriptures, there is, so far as I am informed, little or next to no provision for such teaching in our school systems. Here I wish to make a guarded assertion: my inquiries have not been pushed very far, but as far as they reach they bring back—as Shakspeare says—but “a beggarly account of empty boxes.” Scarcely anything is required; scarcely anything in a systematic way is done. It may be that the soul of some benevolent Christian teacher, especially of some Christian young woman, is inwardly to impart religious instructions, and thus the greater religion carries along with it the less morality. All honor to such school-teachers! They are the guardian angels of the district. Their lessons in the fear and love of God are the more valuable for being outpourings of the heart; for being a gift, and not a debt. But all teachers are not such, nor can all such teachers have their way. And our inquiry regards rather the system than the efforts of those who run beyond the demands of the system.

In respect, then, to the system, it is good to find the State of Massachusetts declaring it to be the duty of all instructors of youth to impress on their minds

“the principles of piety and justice, and a sacred regard for truth ; love of their country, humanity, and universal benevolence ; chastity, moderation, and temperance ; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded.” “Moreover,” it is added, “it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues ; to preserve and secure the blessings of liberty, as well as to promote their future happiness ; and also to point out to them the evil tendency of the opposite vices.”

Such declarations, and from such a source, are very encouraging and strengthening : they give a right to the instructor to do that which, as standing *in loco parentis*, he is bound to do ; but when we ask what is in matter of fact done, what are the helps for acting in the way prescribed, what system has been arranged, we find that the whole matter is at loose ends : — in one school the intelligence and probity of the teacher is his own guide, he must take his own method without much help ; in another the teacher is incapable of going beyond a text-book or directory ; and such assistance is not to be found, or is not obtained. A few years ago, I am informed, Hall’s “Manual of Morals” was in some vogue, but dropped out of use, being found ill adapted to school instruction. Mrs. Emma

Willard's "Morals for the Young" has a very limited circulation. Cowdery's "Elementary Moral Lessons," conveying instruction in the narrative form, is said to have a fair circulation among teachers, but is not adapted to be a text-book. These particulars I derive from my esteemed friend, Rev. Birdsey G. Northrop, the honored President of the Institute. From a source nearer home, I learn that in this State, within the knowledge of my informer, very little moral instruction is given, except what the teacher gives of his own free will, and what the reading of the Scriptures carries with it. And from a gentleman now an eminent teacher in the State of New York, who was formerly connected with the common-school system in Connecticut, and who first directed my thoughts to the subject of the present discourse, I derive the same information,—that "almost nothing has been done, or nothing systematically."*

Thus, then, apart from the teacher's own zeal, and sense of duty, little has been done as yet to imbue the mass of children with moral ideas, to bring before them the precepts and sanctions of morality. If all teachers had the highest intelligence and the highest Christian earnestness, we might safely leave the work in their hands; but taking into account the defects of character of many of them, and the want

* Mr. C. F. Dowd, of North Granville, New York, and Principal of the Female Seminary there.

of capacity on the part of more to undertake such a work of themselves, we are led to the very important inquiry, What can and ought to be done to promote a system of moral education?

3. In attempting to give an answer to this inquiry, we in the first place repeat the remark already made, that the discipline and penalties of the school ought to be made, and may be made, a help to moral training, and to soundness of moral judgments. There are two aspects in which offences may be viewed within the school: they may be regarded as violations of moral order, or as breaches of those rules which are necessary for the existence of an orderly system of education. Of course, the latter kind of wrongdoings resolves itself into the former; thus whispering, or inattention to one's tasks, is, in reality, opposed to sound moral principle, but it will present itself, in the first place, to a child's mind, as something forbidden; while swearing or fighting will be readily admitted by him to be evil, aside from a positive prohibition. It is morally important, in administering discipline, to call the minds of children to these two sources of obligation—to the breach of rule laid down by the rightful lawgiver, the teacher; and to the breach of a moral order, which is absolute and universal. If the teacher can succeed in impressing on the minds of thoughtless, playful children, that the laws of the school carry a moral obligation with

them, if he can make them feel that in his sphere he has a portion of the authority delegated by the divine Ruler, on which the welfare of the world rests, he will do his part towards making them ready to be upright, orderly members of society : if, on the other hand, they are trained up to eye-service and the fear of bare penalty ; if they will run over the rules whenever there is a fair chance of escaping notice ; this is but a poor preparation for life and its obligations.

Secondly. The reading of the Scriptures, where this is practised, and it ought ever to be insisted on when some insurmountable practical difficulty does not prevent, should be so managed as to have the holiness and purity of the sacred Word make its rightful impression. I speak not now of religious teaching, on which I shall say a brief word before I close, but of the Scriptures as a handmaid of morality. Here, first of all, it is important to repeat the remark, that the divine Word must be used, not as a reading-book, but as a fountain of wisdom. Accustom your pupils to a perfunctory reading of it as a school lesson, and you strip it of part of its sacredness and its value. The mind goes over it with scarcely any thought of its contents. Let the lesson be short, and let attention be called to its meaning, or, if the teacher read it himself, let him read with such explanations as will send the morality of the Scriptures home to

the conscience. *Next*, it appears to me that selections should be made adapted to the capacity of the children. The doctrinal parts, for instance, of Paul's Epistles to the Romans and Galatians, are good, not for the unripe child, but for the earnest thought of the mature mind. I only add one thing more — if passages from the Old Testament are read, and they surely ought to be, the child's mind comes at once upon conduct of good men, which violates the plain principles of morals, and upon customs which are now condemned as violations of right, and as opposed to the well-being of society. How is the teacher to deal with the questions which will arise in the minds of at least the older children in regard to these things? He may pass them over without solution, and then a thorn is planted in the pupil's mind, it may be, which will be the source of vast pain and evil afterwards. Or he may justify and defend what seems wrong to our minds, and then we have pleas for slavery, such as helped to bring on our late war, and excuses for sins which every healthy conscience must abhor; or, finally, he must teach that which alone is true, and which Christ taught, — that the knowledge of morality has been progressive; that the good men of the ancient dispensation lived in a state of comparative darkness; and that the Jewish economy was not, and was not intended to be, a perfect system, being the best system that a nation rude and

ignorant would bear ; that it suffered some evils to go uncorrected, while it was itself pure and righteous in its principles.

Thirdly. It has been advised by some that morals should be taught in schools by means of stories inculcating the principles of morality. There is a very marked contrast between the teaching in morals and religion of the present time and that of half a century ago. I learned the Assembly's Catechism by heart when I was a child ; when I was so young, in fact, that I could hardly comprehend the sense of the very first question, "What is the chief end of man?" Now all truth conveyed to children's minds must be sugar-coated ; all precept must slide into the conscience on an anecdote. Once the maxim of a certain sort of people was that ridicule is the test of truth. Now nothing that is dry and dull can be true. The present way of acting on children's minds is as one-sided as the old way was of making them swallow the Assembly's Catechism whole. In that case, the digestive powers were not equal to the task ; at present, the amount of sugar taken in with the nutriment hurts the stomach.

In teaching morals by narrative, if such a plan should be seriously thought of, there are these two dangers : *first*, if the story is interesting, the mind's attention is absorbed in it, and the conscience has no separate action ; nay, it may be that nothing is looked

at but the story itself. Or, on the other hand, if the story be dull, and, if I may so say, *goodish*, the impression of dulness is transferred to the lesson conveyed. I should rather take my chance of making a moral impression by presenting bold naked truth; by a "Thus saith the Lord," appealing directly to the moral conviction than by such stories, which seem to answer neither the end of narrative nor the end of producing an impression.

Another way may be suggested of uniting story and instruction, which I have known to be tried in the family with some success. It is to give the leading features of some moral subject—as, for instance, of the duty of contentment or the sin of covetousness—by themselves in as simple a form as possible, and then to add a narrative in which the same principles are made to take a concrete shape. In this way the truth is first distinctly inculcated, and then enforced. The story is seen to have a tendency, and the tendency easily explains itself. It is with such instructions as with the experiments in physical science, when the laws ought to be taught by themselves, and then exhibited and confirmed by the experiments.

Fourthly. It has been suggested as a good thing in schools to set before the children imaginary, or, it may be, real cases in casuistry, by which it is supposed that their faculty of moral judgment will be quickened and sharpened. This suggestion reminds

one of Xenophon's account of the exercise given to the judicial faculties of the boys among the ancient Persians, which has been generally regarded as an instructive fiction, rather than as truth. If such exercises were pursued systematically, they would be nearly identical with those oral instructions in morality which we are about to recommend. But knowledge conveyed in this way will generally be fragmentary, unsystematic, confined to a narrow sphere, and more likely to go over the surface of morals than to reach to its centre.

We come *finally* to instruction, in which moral precepts take a distinct and separate form, and in a certain sense adopt the shape of a system. On such instruction, as it seems to me, we must chiefly depend for the knowledge of morals which is to be imparted to children. There ought to be at least two grades of such teaching: one the simplest possible, containing the most elementary principles, as apprehensible and compendious as the arithmetic which is earliest put into the pupil's hands; the other, if two only are used, adapted to the capacity of older if not of the oldest scholars. The teaching, in the simplest form given to the younger children, should be oral if possible; and the use of a book here would be to guide and to furnish suggestions to the instructor, rather than to supersede his own independent teachings. The teaching given to the highest class also

ought to be oral, provided the art of teaching and the culture of teachers had reached that degree of excellence which should render their oral communications pleasant, systematic, without being formal, accurate, and comprehensive. But successful oral teaching without a text-book, is, we think, a rare and difficult attainment; and there is always a danger that the teacher will content himself with instructing, and will neglect the more laborious process of examining upon his instructions. Thus only transient impressions will be made, and the benefit from pains-taking acquisition will be lost. For such reasons, I suppose that the older classes, at least, ought at present to have text-books especially adapted to their capacities. The lessons which such books should convey ought not to assume a properly scientific shape. They should be in a synthetic, probably, rather than in an analytic form. The discussion of the scientific foundations of morals might be avoided, and to the whole should be given a thoroughly practical cast. I should like to have such a book take the form of question and answer, which has for young minds the advantage of confining the attention upon a precise point, and of helping the child to understand the question and the answer, each by the help of the other. There is also in this method, particularly if it is used in oral teachings, a stimulus to the child's intellect; he derives pleasure from the visible progress he is making, and from his own efforts in bringing truth to light.

The main object of all such instruction should be to draw the attention onward from the outward act to the inward desire or state of soul which prompted it; to show that conscience and the moral system involve the Creator's abhorrence of evil, and his love of goodness; and to teach, that, by an unchangeable law, evil in life and character, if uncorrected, is in the long-run linked to suffering and retribution.

Let me be allowed to illustrate what I would wish to see done by a specimen of instructions pursued after this method. For the sake of greater clearness, I will put it in the form of question and answer.

Teacher. Suppose a man intended to kill another by shooting him. Is his crime taken away by the fact that he failed to kill him? for instance, that he aimed too high, or that his gun missed fire?

Ans. Not in the least. I feel that he is just as wicked as if he had killed him. It is true, that, as it happened, he did no harm to the man whom he tried to kill. But this does not alter his wrongdoing.

T. Suppose, on the other hand, a man without any carelessness had fired a gun off, and unintentionally killed a man. What do you say of him?

Ans. I say, that although he has done harm, and, it may be, great harm, he has done no wrong. It is not a wicked deed which he has committed?

T. In what, then, did the guilt or wickedness consist, when a man tried and failed to kill another?

Ans. In an intention to do evil to a fellow-man, which led him to use the means for that purpose, that is, to try to kill him.

T. Suppose that he had hated his fellow-man, and wished him evil, but had been afraid to try to kill him, what would you say now?

Ans. I would say that he had an evil disposition, a wicked state of mind.

T. For what is a man accountable, then?

Ans. For the outward act, and for the state of mind which led to it.

T. Suppose a man had thrown a stick of timber down from the top of a house, knowing that people might be passing by, and yet giving no warning; and the timber had struck somebody, so as to occasion his death. What do you say of this act?

Ans. I say that he did a very wrong thing, but not so wrong as if he had intended to kill the man whom the timber struck.

T. In what did the wrong here consist?

Ans. In being regardless of the welfare of others. In doing a thing which might be likely to do harm to others, and taking no pains to prevent such harm.

T. Was it here the harm, or the want of regard, which was wrong?

Ans. It was the want of regard for the lives of

others. It was the state of mind of him who did the deed.

And so I would have the child led along through the crimes and wrong-doings until he should be convinced that men are responsible for their state of mind ; that qualities of character growing out of inordinate desire, as covetousness, or out of want of thought, as heedlessness, is evil ; that habit of evil formed can be no excuse for the commission of evil. If this instruction did any good, the pupil would be brought to the point to which the Saviour brings men in his Sermon on the Mount. In fact, I would make the Sermon on the Mount the basis of this part of morality.

The same kind of instruction may be carried into the department of political obligation. Here theory must as little as possible enter into view ; the child need have little to do with the source of State right, or the limits of law, except so far as human law encroaches on the province of conscience. We need say nothing to him about universal or restricted suffrage ; nothing about many of those topics on which political parties contend. But his thoughts are to be turned to moral duty in the various political relations, and to this almost exclusively.

As a foundation of the whole body of instruction, I would begin by showing him that every right has a correlative obligation, so that all men are bound to

all others by moral ties. Thus, to put what I mean in the form of a question, he may be asked as follows :

T. Why should men have given to them by law the right of acquiring or of retaining property, or the right of entering into bargains with one another ?

Ans. Without property, there could be no motive to be industrious, no use of our labor. The world would be a world of the most ignorant savages, if each man had not the use of his labor. This is, in fact, necessary to the existence of man on the earth, and to all his welfare. Besides, every man feels almost instinctively that he has a right to a reward for his labor, when it is rendered to others.

T. When a man has property, what obligation lies on other men toward him ?

Ans. They are bound not to interfere with what belongs to him ; not to steal, not to defraud, not to make his property less valuable. Laws against stealing, and a great many other laws, are made to prevent such injuries.

Without pursuing this subject farther, I pass on to the duties of the citizen.

T. What ought he to do who is called upon to vote for public officers ?

Ans. He is to ask, first of all, whether the person to be chosen will discharge the duties of the office faithfully, and whether he is capable of doing what is required of him.

T. Must you vote for a particular person merely because your party has set him up, although you believe him to be an unfit man for the place?

Ans. By no means. It may be right for me in that case either not to vote, or to vote for some one else.

T. What ought the citizen to do, if he thinks that something wrong is required of him by law?

Ans. If by something wrong is meant something which he cannot do without feeling that he is doing wrong, he ought not to do it. If you mean, by something wrong, something which is impolitic or inexpedient, he is not in that case released from his obligation to obey the laws.

I cannot spare time for further specimens of what I mean. It is evident that if any instruction concerning political duties is given in schools, it ought to be given to boys of the most advanced class. That it will be found, if put into shape by a person skilled in teaching boys, to be above their comprehension, I can hardly believe.

With the teaching of morality must be associated the exhibition of those motives or considerations which ought to produce and secure moral conduct. I cannot see how a morality worth anything can exist without them. The *prudential* motives, drawn from the effects of conduct in the present life, ought to have in such teaching a very subordinate place.

They make, if primarily appealed to, or if much stress is laid on them, a thoroughly worldly character ; they foster a narrow selfishness, which is by no means as interesting and amiable as the profuse thoughtlessness of the spendthrift or the gay good-humor of the man of pleasure. *The effects of wrong conduct*, however, on character, as on the habits and power of receiving truth, on the conscience and on the highest interests of one's self or of one's fellow-men, are most legitimately and healthfully brought before any moral being. Can we go farther than this, or rather how can we not go farther ? Can we bring the boy or girl to feel that God is present, and acquainted with all action and all thought ? Shall such a truth, which a Mohammedan would have no scruple in teaching, be left out of sight ? We shall all, I trust, say no ! You may call it religion, but so much religion as the recognition of a moral law-giver, of his abhorrence of wrong, of his spiritual nature and his omniscience, we cannot dispense with, if we would have any morality at all. One might better teach obligations between man and man, and ignore the existence of State law, than teach moral duties in general, and say nothing of divine law and of the great Divine Mind.

We are brought now most naturally to the painful and difficult question relating to the teaching of religion in the public schools. Painful, I say, because

it involves the painful subject of the jealousies of sects ; and difficult, because any seeming violation of equal rights or religious preference is fitted to do great injury to the cause of education, to its efficiency and its stability. I do not propose at this time, and in a lecture devoted to another topic, to enter at large into this important subject ; and yet its connections with my theme are such, that I cannot wholly avoid it. What I wish in brief to give forth as my opinion may be expressed under the following heads :

1. The teaching of morality, without those primary truths of general or natural theology to which I have referred, will be found to be a body without a head, or a carcass without life. So plain is this, that a theist can hardly be conceived of as giving instruction in practical morality without running for help and enforcement of his rules to such truths as the spirituality, omniscience, and rectitude of God, and the immortal existence of the soul.

2. The kind of moral teaching I have endeavored to commend, if it is to have any influence on the mind and soul, must elevate the moral standard, and at the same time awaken a sense of deficiency, or, to use religious language, a sense of sin. None, however young, can believe that he is responsible for the moral state of his affections, for his habits, for his qualities of temper, his purposes, and the use of his powers, without discovering that his attainments are

vastly below his idea of right, — below his standard and his admission of duty ; hence a sense of want, and, if such a standard can be retained, a self-reproach in reference to the past, and a self-distrust in reference to the future. Here such solemn things as the doctrine of God's omniscience and his retributive justice pour in their tide to weaken rather than to encourage, to drive towards despair rather than to prompt to exertion. Now, such being the case, it is a moral absurdity that the system of truth should be cut off just at this point ; that what is especially revealed truth, the doctrine of pardon in Christ, of gracious assistance by the Divine Spirit, — that this, which is the necessary complement of man's judgment against himself for his delinquencies ; this, which alone can make him manly, hopeful, energetic, to cultivate and purify his character, should be hid to the eyes which are made ready to see it by a previous moral training. A public sentiment which can speak otherwise is a harbinger of moral ruin.

3. Vast is the moral and religious good which is derived from the personal influence of the best class of teachers, and from their self-prompted benevolence. But at present we need a system which is independent of teachers, which can supply their deficiencies when they fail or are slothful. I see no impossibility for the great denominations to unite, through their representative men, in preparing or

commending such books, for teacher or for pupil, as will lead children up from morality to natural religion, from this to Christ. There will remain, after these great bodies are satisfied, a few dissidents, possibly, who believe that the child's mind ought to be a *tabula rasa* in relation to religion; a few others, atheists or sceptics, who in their hearts will often be glad to have their children fortified by religious truth, and, if not, will submit to the prevailing sentiment; and, finally, that important Church, one of whose essential principles would confine the influence over their own children to their own schools and clergy. In regard to these, if there can be union on any terms not requiring an abandonment of religious teaching, well; if not, and if it should be found inexpedient to allow any sectarian schools to be aided by public money, all that can be said is that we must go as far as public sentiment will suffer in introducing religious instruction, even to the point of inculcating the truths of a common Christianity, notwithstanding the complaints of a small minority. Of course the system within the school is to be so arranged as to grant all necessary indulgence to tender consciences.

4. If, however, union of Christian sects in requiring the teaching of religious truth on a broad, scriptural basis, in conjunction with moral teaching, should be found impossible, we can still have the moral teaching by itself, which is far better than nothing.

So much, at least, is essential ; and without this,—to say nothing of the interests of the individual soul,—of the ultimate prosperity of our country I have little hope. The race of precocious, smart, self-relying, all-daring children, which an education merely intellectual under our free institutions would train up, would be without doubt a dangerous race ; and a State could not last long where such a training of the intellect only was not balanced by better influences.

LECTURE II.

THE INDIRECT BENEFITS OF SCHOOL EDUCATION.

BY ERASTUS OTIS HAVEN, D. D., PRES. OF MICHIGAN UNIVERSITY.

It has often been said of the celebrated naturalist, Cuvier, with an expression of wonder akin to our amusement at the exploits of a magician, that, if a single bone of a fossil was presented to him, he would from that reconstruct a picture of the entire animal. This reconstructive power is a high accomplishment, and is not confined to the production of megatheriums, mastodons, and other monsters, which, by reversing the prophetic telescope, science beholds wandering about on the young earth. This faculty is also employed by the archæologist, by the critic of ancient writings, sacred or profane. What an eloquent teacher to an acute numismatist is an old coin, or to an antiquarian is an inscription in an unknown tongue ! The analytic power has been tasked to the utmost to decipher the fragmentary lore of antiquity. And though enthusiasts may have been deceived,

sometimes intentionally, by "modern instances" clothed in artificial moss, yet the true exploits of the human mind in this direction challenge our highest admiration.

This mental faculty, requiring as it does acuteness of perception and comprehensiveness of generalization, may be exercised on modern things, and enables its possessor not only to reproduce the past, but also more fully to understand the present, and to provide both things for the future.

This faculty ought to be directly trained and exercised in our schools, in a series of studies which would naturally follow Object Lessons. The pupil should be trained not only to describe the actual, with the object before him, but also to project the actual, past, present, or future, with only imperfect fragments of the suggestive objects before him. He should be taught to be a creator as well as an observer, for only he who can create is competent to control.

Given, for instance, a microscope, what might you justly infer of the people by whom such an instrument was invented and employed? Recall the observation, the knowledge of light, of chemistry, the mechanical ingenuity, the curiosity, requisite for its production, the necessity of laws among such a people, the division of labor, and the parallel sciences involved, and you have the material for investigation which will not only task the highest powers of the

mind, but fit him who accomplishes it to grapple with the most difficult problems of actual life. How crowded full of thought is a watch, a railroad ticket, a postage stamp, a government note with coupons attached! Such an object found among the ruins of Herculaneum or Pompeii would revolutionize our ideas of Roman society. A nation has an organic life; and as, to the physiologist, a fragment of bone or flesh, or a drop of blood, is sufficient to reveal manhood, in distinction from lower life, so any inconsiderable object will often disclose the vitality of the nation.

No better test of the life of a people can be found than any one of its schools. Would you see embodied in miniature the forces and developments of modern civilization, look at any one of our public schools. He is no Cuvier who could not find in any one of them glimpses of the type, the plan, the idea, of the whole vitality. The heart alone of an animal will show whether it is warm blooded or cold; whether its structure is simple or complicated; whether it burrows in the earth, swims in the water, or soars in the air. A school alone is sufficient to reveal the nature and power of the nation.

Let us casually notice one of these suggestive objects—an American public school. We will select one of the most perfect of its type. Externally the building is beautiful and attractive, one of the most

noticeable structures in the township. Around it is an ample area, well shaded in summer, shielded in winter, where children and youth may engage in those social and natural gymnastic exercises by which the body becomes a suitable vehicle for a well-developed and powerful soul. Entering its doors, you find in its apartments for the youngest children no elevated seats of torture, where the pedal extremities hang unsupported like broken wings, and where spinal diseases are generated, but seats adjusted to the nature of the human form divine. What physiological wisdom, what parental kindness, what sagacious provision for human welfare, what patriotic regard for the strength and perpetuity of a nation, are presented in the size and form of the seat for the infant to sit upon at school! An imperfect one is an infallible betrayer of intellectual or moral barbarity.

The walls, too, I notice, in this school, are not blank, but the nature of the provision made on them for the exercise and for the instruction of the pupils, and for exerting an unconscious influence upon the temper, the present well-being, and the minds and hearts, of the people, shows the present character of the community. Are they clothed with works of art? Do we see around us apparatus for illustrating the laws of God in material motion and life? Does a copy of the Holy Scriptures rest on the desk of the teacher, and does it give evident signs of use?

Go through all the rooms of the building, and note the classification of the pupils, the books which they read and study, the language which they employ to the teachers and to each other, the apparatus of thought which they use, and you cannot fail to feel that more perhaps than in the court-room, more than in the legislative hall, more than in the camp or in the ship of war, you can see the intellectual and moral character of the nation embodied in the school.

The three great sources of positive power in this nation are the school, the Church, and leading individual minds. These are all blended together more or less, but each has an independent stand-place and power. These and society reciprocally affect each other, just as the steam-engine and the heavy load behind affect each other. If the steam-engine cease to exert any new power, it will yet move for a time by the very conservatism or previously acquired momentum of the load, and the two always regulate each other; so schools may be supported and run by society for a time after they are dead, but sooner or later this conservation of force by the very friction of life will be worn out. The school is one of the vitalities, through which positive force, for good or evil, is poured into the nation.

The obvious and most direct advantages of the school have been dwelt upon too often to need examination; but there are other avenues through which its

influences are exerted, and remoter manifestations of its power, which it may be well for us to consider.

God's works show the infinity of this perfection in the simplicity of their structure and the diversity of their benevolent products. The sun, for instance, was for thousands of years admired, and by some even worshipped, as the source of illumination and warmth, and these were all of its known blessings : but science teaches us that it can paint the portrait, or preserve at will any picture that we desire to make permanent ; yes, that it is the source of all our material motion and life. It heaves the ocean, and lifts the cloud, and gathers the rivulets into the broad and flowing stream ; it stretches out the slender rootlet, and quivers in the leaves, and smiles in the flower ; it moves the ponderous machine and the wings of the insect. Does it not heighten our admiration of the sun, does it not deepen our adoration of its Author, to perceive how numerous and complicated are its effects ? But the same principle is illustrated in every other work of God. Each one is in all, and all is in each one.

The man who looks only at the direct advantages of our schools, at those arguments only which are always urged before the people when you would persuade them to consent to a tax for a better school-house or teacher, or before legislatures when you would enlarge the school fund, oftentimes feels that

schools do not make an adequate return for all the expenditure of money and toil. One of our most popular newspapers not long since had a labored editorial, which was quoted all over our country, describing the worthlessness of the education obtained in our common schools. Its course of argument was an *ad hominem* appeal, well calculated to deceive the unthinking. How much of all that you learned in school do you now remember? You who are in the prime of life, and have not been so situated as to review your childhood studies, try it. Can you name and describe all the rivers that you could once? Can you tell all the capitals of all the States, their latitudes and longitudes, and population? Can you recite all the rules in grammar, and all the exceptions? Can you rattle off those history lessons as you could once? Please to give us the names of all the sovereigns of Great Britain. Let us hear all those tables of weights and measures that you could when a child repeat, without the variation of an inch or a scruple. Would you dare to measure out a prescription now in an apothecary's shop, with life or death in the mixture, according to your recollection of the table, that you could once repeat with parrot-like accuracy? Are you not compelled to say in rather a humiliating sense, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things"?

Now, I know not how it may be with other men ; but as for myself, several times I have forgotten nearly all of such things that I ever knew. I could not possibly work out of my mind alone one-tenth part of what I learned as a school-boy and in college. I am inclined to think that this is the most common experience. I have taught book-keeping by single and double entry in my youth, but I should not be competent now without special study to keep properly the books of a retail trader. I would not depend upon my memory of the tables of measures in solving any practical problem in which my interests were concerned. I would consult the book.

We are not all constituted alike. Some may always remember all the detail that they ever learn, but as a compensation must be deficient in other powers of thought. *Nen omnes omnia possumus.* When a professor of mnemotechny approached Themistocles, with the promise of teaching him how to remember everything he ever knew, he wisely exclaimed, "Who will teach us the art of forgetfulness?" The most of us do not need instruction in this art ; and yet, in our finiteness, it is a valuable possession.

Grant, then, the premise of the editor, that the greater part of what our children learn in schools seems to be forgotten, what follows ? That our schools are useless ? That the labor thus expended is thrown

away? "Oh lame and impotent conclusion!" Such a conclusion only demonstrates the imperfectness of *his* education, and his incompetency now to lead public opinion. Our children are sent to school not simply to acquire knowledge, but to *learn how to acquire knowledge*; not simply to store away and retain *facts*, but to acquire the power of commanding facts at pleasure, and of perceiving and controlling this power. The boy who learns to-day how to tell the hour and minute by the watch may to-morrow forget precisely what o'clock it was when the watch first actually became a chronometer to him; but never hereafter, should he live to be as old as Methuselah, will he lose the *power* of telling the time of day! It is principles, processes, powers, not facts simply, that we wish to control.

You might as reasonably ask that a boy should always carry with him all that he puts in his breeches pockets as to ask that he carry with him all that he learns.

A man who has once learned to swim may not enter the water for years; but when he attempts it, though his muscles may be weak for want of exercise, and his first motions awkward, yet soon he will be able again to strike out, and breast the waves as skilfully, if not as strongly, as ever. I once knew of a graduate of the Dublin University, who, reduced by intemperance, was found in this country in hum-

ble circumstances, and induced by some friends to employ his powers as a teacher. He averred, upon making the attempt, that he had actually forgotten some of the letters of the Greek alphabet, and seemed at first unable with any degree of fluency to pronounce from the written page a sentence of prose. But in a few weeks he revived his old knowledge, and soon became one of the most successful teachers of Greek, preparing many a student for our New-England colleges. Men never entirely forget anything that they once learn. The forgetfulness is only superficial. The human mind is a palimpsest, written over and over again. The first and lowest writings and pictures still remain. They often start up by an internal power, and still oftener reward the possessor who patiently strives to revive them.

This applies particularly to what is thoroughly apprehended by the reason. Sounds, odors, sights, feelings, may be forgotten, but not the power accurately to see or feel, and not the intuitions of the reason. A person may forget the latitude or longitude of a place, but never what latitude or longitude is. Therefore thoughts, and habits of thinking, which abide, are more valuable than words, or even facts, which may not abide.

It can be demonstrated that the power to read understandingly, to employ numbers so far as they are needed in ordinary business, the fundamental

principles, not merely *facts*, of geography, and the art of spelling and writing correctly, are alone worth to the people all the expenditure of money, time, and toil, lavished upon our schools.

But still these advantages furnish only a small portion of the profit derived from schools. The *indirect* surpass in value the *direct* advantages. What has not been, with sufficient intelligence, *sought*, but *gained*, is more valuable than what has been sought.

Among these indirect advantages may be mentioned the training of the social passions. The instinct for society should be systematically and wisely developed in our schools. This is not an earthly instinct, but an element of the immortal soul. Many animals are gregarious, and some of them have wonderful social organizations from an instinct given to them by their Creator ; but in man the instinct needs systematic regulation and culture. The social nature of man is immortal, and it receives its character here.

Man, in this passion, begins feebly, but is capable of indefinite development. The children of a neighborhood, if left to themselves, will not be destitute of a social organization. They will consort together. But this union will not be healthy, symmetrical, nor beneficial. They will first assume "the savage state," which, though not the state in which man was created, is, nevertheless, to man untrained, "the natural state." They will be divided into bands hostile to each other,

predatory and unjust. Like other savages, they will have their chiefs, and their wars, and conquests, and slavery. The lowest passions will first prevail. Physical strength, superiority of age, or skill, will rule with tyranny. In fact, the worst forms of human government, including despotisms, oligarchies, impassable castes, and slavery, will spring up spontaneously in any neighborhood of untrained children. You will conclude from what you see in such a state of things that Hobbes was not far from right when he said that "war is the natural condition of man." Savage men and women are only untrained, unschooled children of larger growth. The whole of the philosophy of history may be studied in a neighborhood of boys and girls.

Now, schools remedy all this. They organize the children and youth into a community. They bring them under the dominion of law. They humanize, civilize, and polish them. They lift them up on the platform of the nineteenth century, and give them a fair start; otherwise they would be compelled, like other savages, to start at the bottom of the ascending plane of society.

Thus the defects in every child are largely supplemented. Some children are precociously opinionated. Accustomed to rule their parents (for you are aware that it has long been settled that there is quite as much family government now as ever, only that

often, now children govern their parents, whereas formerly parents governed their children) — these children accustomed to rule their parents are sent to school. They soon come into contact with law — kind, reasonable, but unyielding law. It is a new sensation altogether, but it is one which they very much need. Better now than some years hence.

The penalties now can be borne ; when they come to be penitentiaries and prisons, they are not so easily borne. One of the greatest advantages of schools is the humiliation of silly childhood pride, and in enabling children to understand that the world is not bounded by their own home.

But there is exactly an opposite class — supersensitive, diffident, awkward. Who has not seen them in primary schools, and especially if children are not allowed to enter school till advanced somewhat towards youth? — blushing girls, that, suddenly spoken to, cannot remember their names or ages ; awkward boys, that can scarcely answer questions, and are puzzled to know what to do with their feet and hands. Now, this excessive diffidence and awkwardness can never be overcome by theoretical instruction. It must be done by actual experience in society. Modesty, and even diffidence, is an excellent symptom in a child, because it shows that there is in that soul a deep sense of propriety, a native sensitiveness that is capable of being trained into the most refined courtesy and delicate sense of propriety.

Now, one of the very greatest advantages of schools is that it brings the pupils together, accustoms them to society, breaking down all distinctions that are based only on factitious and accidental qualities, and organizing them into communities on a reasonable basis.

I do not hesitate to avow the conviction, that this, including a proper subjection to law, is probably the greatest advantage of our public schools. In this regard, they lie at the very foundation of our society. They are not merely the corner-stone, but a large part of the basis, on which the superstructure of our common society rests.

So far as the obtaining of information is concerned, a well-matured mind will learn more in a week than a child of ten can learn in a year.

Much is said now about object-lessons for primary scholars, and inexperienced observers are often amazed at the fluency and volubility with which little ones from five to eight years old will describe leaves, twigs, plants, flowers, and many animals and other objects. This is all well, and I heartily approve it ; but have you never observed how much more familiar the teacher is with all these things than the pupils, though perhaps she never thought of them till she took her class, and has spent on them since, perhaps, less than half an hour of extra study a day? I refer to this, not to undervalue the study of objects, or of facts, or

any other studies by children, but only to call attention to the fact that it is not precisely *what*, nor *how much*, they learn, that renders schools valuable to the young. It is that they acquire the *habit* of learning, the power of learning. It is also that they become organized into a community, and naturally and harmoniously developed in what we call civil life.

Those of you who have had the opportunity of examining the searching and voluminous Report of a Parliamentary Commission appointed in Great Britain, in 1861, to investigate the condition of their great and leading classical schools, will not fail to observe the strong confirmation of the principle which I am advocating in that report. From this faithful report, we learn that the thousands of pupils of these schools, from which the Universities of Oxford and Cambridge are supplied, learn nothing of any branch of natural science, almost nothing of any modern language but their own; are so deficient in English, that a majority of them cannot spell correctly when they enter the university; and confine their mathematical curriculum to the four fundamental rules of arithmetic and decimal fractions; expending their energies in the school-room for the most part on Latin and Greek; which, being drudgery, and untempered with other studies, are imperfectly comprehended. But it is not this sad deficiency to which I desire to call special attention. This has been fearlessly exposed, and sooner or later,

I trust, a reform will follow. We, too, have had searching reports in our country from such men as Horace Mann, and salutary have been the consequences. But what is peculiarly worthy of observation is, that the boys in the great English classical schools do obtain a most thorough and efficient, though, alas ! irregular and injurious education, while at school, utterly independent of the teachers, in a spontaneous, self-organized, most democratic manner. To accomplish this, they have professors of their own, sometimes selected from among themselves. The sciences taught are cricket and other forms of ball-playing, rowing, riding, fencing, boxing, and other athletic arts and games. The influence thus exerted on their social relations, habits of life and of thinking, are much the most efficient part of their school education.

Now, it may be that too much of this social influence is left there to chance, and to the boy's own action ; and it may be that, in our schools, the absence of rank and party divisions, and the superior organization and training of the social tendency, give to them a peculiar adaptation to our republican form of government.

I do not believe that our republic would ever have existed but for public schools, or that it would now survive a single generation without them.

Our attention has often been called to the fact that the late Rebellion infatuated and controlled the

people in precise proportion with the prevalence of slavery. Where that was supreme, the Rebellion was supreme ; where that existed, but was feeble, the Rebellion existed, but was feeble. This is true ; but let it also be noted that the same thing can be asserted, with equal exactness, of public schools. It may be impossible to decide which exerted the greater baleful influence, slavery or ignorance, or which is the cause, and which the effect. Twin relics of barbarism, either alone would destroy the republic ; and neither can exist long without some form of the other.

For this reason, the project of preventing some form of absolutism among such a people as that of Mexico, by force, is a dream of politicians, who are deceived by mere words without an analysis of facts. Mexico is not prepared for freedom, and any strong parental government, whether Austrian or French, is probably better than the self-government springing from a people degraded, licentious, and ignorant, who have had as many irregular revolutions in their government as they have had regular revolutions of the earth around the sun, since they severed their connection with the Spanish monarchy. You might as well attempt to construct a pyramid of mud, or of sand, as to make a republic like the United States out of the States of Mexico. Should the United States repel the Austrian and French, this country

must assume their place and do their work. A republic without an educated people will not live long enough to die respectably. It would be like an ox of which I once heard an old Revolutionary soldier say, that it was the only animal that the company of soldiers to which he belonged had for food in the whole of one winter, and that was so weak that they had to hold him up in order to knock him down !

This indirect advantage of our public schools, evinced in the discipline of our children and youth, and training them to obey law, and thus qualifying them to become citizens of a self-governing republic, may also be seen in another form, in the habits of genuine courtesy and politeness, which certainly ought to be inculcated in our schools.

That the education of Americans, in this regard, has been deficient, cannot be denied. Formerly, in New England, more attention was given to formal ceremony, and less attention to the true culture of the heart. Who, that has reached an age approaching half a century, cannot recall with pleasure the directions given by our teachers of the olden time, especially in the country towns, never to allow a person to pass us without giving him a friendly salutation, or, as it used to be called, "making our manners"? And who does not recall the good old custom of making a bow of courtesy to the teacher on entering and leaving the school-room? That was well in spirit,

if not in form ; but it was sadly neutralized by the harshness, the tyranny, the degrading punishments, employed by the teacher. Substantially the manners of the pupils have been greatly improved, because of a new and abiding affection that has sprung up between teacher and pupils. Formerly this affection was not so much felt till years after the connection had ceased, when time had thrown a mellow haze over long-past sorrows, and melted away the solemn vows of revenge from the pupils' hearts. But now, interest and love produce their immediate fruit in kind. Happy is the teacher who is not only kind, but faithful and honest, so that when the pupil's mind is mature, and his judgment strengthened, he will still recall with delight the character of his instructor.

The genial character of the teacher is reflected in all the scholars. It is more than reflected ; it is reproduced. The coarse and semi-brutal character of many of the teachers of our country schools, in former times, did great positive harm, and, but for the family and the Church, would have been productive of much more mischief. Of late, amid all the extreme theories of school government presented, it has come to be generally understood that teachers and pupils are not foes, but friends ; that government is not designed for the gratification of one party, and the humiliation of the other, but for the convenience and profit of both.

The heart has been appealed to and developed. Naturally the social character of our institutions, of learning, has been improved. The rudimentary spelling matches have been displaced by systematic assemblages for conversation and literary exercises. Alumni associations have been organized, and the friendships of pupils — really among the strongest, of unions — have been deemed worthy of perpetuation. The beneficial effects that will flow from this improvement it is difficult to over-estimate. And yet these things are never mentioned when estimating the value of our public schools! If these premises are true, how near to the source of a people's character and power is the position of the teacher! — nearer than that of any other profession.

Often the office of a teacher has been ridiculed, and feeble persons in the profession are too sensitive on that point. Many have regretted that that popular writer, Washington Irving, should have drawn such a portrait as the long, lean, Yankee schoolmaster, Ichabod Crane. But it should be remembered that all good and noble characters are the most easily ridiculed. How laughable are the sketches of the Dutch governors made by that same Washington Irving! — Justices of the peace weighing account-books in the scales to balance accounts; Rip Van Winkles indulging in their long naps. Every good and powerful thing can be ridiculed — weak things cannot be.

Even the love of a mother for a child, the work of a physician, or of a minister of the gospel, furnishes a good theme for the sentimental satirist. Dickens and Thackeray, and their hosts of imitators, find it easy to laugh at priest, doctor, and school-teacher, because they stand high, and, when caricatured, excite the astonishment and laughter of the unthinking. Socrates was the ripest product of the thought of the world; but his pug nose, and crooked limbs, and pertinacious habit of asking questions hard to be answered, furnished a prolific theme for Aristophanes, the great comedian and buffoon of the day. Lord Brougham and Prince Albert were ridiculed in almost every number of the London Punch for many years; but their position in the hearts of the people was not disturbed. So, too, our honest and noble Abraham Lincoln has had his abundant share of caricature, often darkened and poisoned by the colors of envy and hatred; but they have fallen off as from the wings of an angel, and he has risen to his place among the few names that shall never be forgotten, and never repeated but with veneration and love.

The office of teacher is second to none. It embraces the noblest names of antiquity and of the present age. It creates and conserves genuine culture and liberty and manliness. It is estimated highly by the people. Facts speak louder than words. The nation gives to the schools its money.

In time of peace, for them the greatest expenditure is made. Beautiful, and, in some instances, palatial school-houses adorn our free States. Millions of money are expended to sustain our schools, and in them is our nation's hope.

Subjection to salutary law, developed social character, genuine politeness, patriotism, and a disciplined mind, are the indirect benefits of school education, in addition to the absolute information therein acquired.

I have purposely omitted the most valuable of all, moral and religious culture, because it is to be treated before this convention by others.

Allow me, in conclusion, to inquire whether more of this indirect and valuable good influence may not hereafter be commanded. Is the attention of the public, nay, of teachers themselves, sufficiently aroused to the constant influence of school-life, aside from what is directly learned, upon the rising generation, and thus, soon, upon the whole community? Where so efficiently as in our schools can be imbibed a love of art, which may adorn our common character? Should not all our school-houses be models of architectural beauty, and yet be constructed of various styles? Should not the grounds around them unconsciously awaken a love for the picturesque and beautiful? Should there not be specimens of the best painting, and even sculpture, in our school-houses? Should not the alumni of our public schools be en-

couraged to retain their interest in the schools, and to form associations of a literary character, to revisit the places clothed to them with such sacred associations, and to adorn them with gifts expressive of their attachment, and inspiring high and noble ambitions in their successors? Are there not fields of improvement thus open before us, almost wholly unexplored?

Where but in the school shall the whole public be taught the superiority of mind over matter, of true education over rank and wealth, and thus to be contented with those internal resources which a cultivated mind and heart can always, if industrious and prudent, command?

But, should I continue these thoughts, I should intrench upon other themes. Suffice it to say that the school is like the works of God, and indeed is demonstrated to be itself a work of God, most of all by the fact, that, while it accomplishes the great good primarily sought, its other influences are innumerable and exhaustless, and all in accordance with its character, beneficent and elevating, and that no language can over-state, no mind over-estimate, its indispensableness to a free, self-governing people.

LECTURE III.

CIVIL POLITY A BRANCH OF SCHOOL EDUCATION.

BY EMORY WASHBURN, LL.D.

THE law of Massachusetts, in prescribing the subjects to be taught in her schools, enumerates among others "the civil polity of this Commonwealth and of the United States." The propriety of such a requirement is to form the theme of the remarks with which it is my privilege to occupy the passing hour.

It is hardly necessary, however, to premise that the subject is not circumscribed by state legislation, nor limited by territorial lines. The republic of letters has no such boundaries. And the culture which makes a man a wiser scholar or a better citizen in Massachusetts, may be relied on for like effects in other portions of our political republic. Regarding it, therefore, in its bearing upon the educational interests of our country, I propose to confine myself to the adaptation of the science of *civil polity* to the objects and purposes of our common schools.

In a subject, however, necessarily somewhat abstract and unfamiliar as a topic of school culture, I can hope to find little to interest beyond the fact of its intrinsic importance.

I hardly know in how broad a sense the framers of this law intended to use the term "civil polity," nor shall I venture to extend it beyond the principles, functions, and practical application of our system of government, whether state or national. In this sense, every citizen must be interested in its discussion, whether he is conscious of this or not. He is himself a part of the government. His will, his judgment, and the prevailing tone of his opinions, help to form that moral power in the republic, that determines the character and the policy of its administration. But the science of government is not thus limited. It comprehends all the multifarious relations in which the different parts of a great people may stand to each other, as well as the interests which are involved in the intercourse of nations themselves. And when I repeat, the theory of our government makes every man an actor, directly or indirectly, in whatever relates to the domestic police or the external affairs of the State, it becomes an obvious proposition, that whatever of science there is in this, which is susceptible of being taught, should be studied in some form by every one upon whom the duties and responsibilities of the citizen may fall.

When and how this is to be done, becomes, therefore, a question of grave import, when we consider the subject of education in its broader signification. That it should not be postponed till the pupil has left the school, to be attained in middle and after life, as many things are, through the intercourse and discipline of adult years, is at once obvious, when we remember that a young man enters, as a matter of course, upon the stage of citizenship, with all its responsibilities, at the early age of twenty-one years. His vote counts just as much in selecting the ruler and the law-maker as the wisest and most experienced, and his opinion goes to swell that aggregate of public sentiment which at times becomes all but omnipotent. Though no man can be said to have completed his education while he lives, no matter how many may be the years of his sojourn here, the period when the mind is open to new and deep impressions, when the training of its powers goes on at the same time that it is acquiring the knowledge which it afterward applies in the business of life, is circumscribed by a brief space between the opening of childhood and the claims of early manhood upon his physical activities. Whatever education a young man receives is ordinarily crowded into a few years, when he lays aside the habits of the school for the shop, or the farm, or the duties of active life. It is from this that the practical educator draws many a

useful hint in the prosecution of his work. He learns to plant the germ early. He knows, if it is ever to bring forth fruit, it is to be tended and cared for. If he hopes to develop the mind of his pupil by the processes of the school, he must begin with the rudiments, and carry out the mastery of elementary principles into the various branches which he attempts to teach. I have referred to these familiar truths that I might apply them to the subject of civil polity. My aim will be to show, that it not only may, but that it should, form a part of the elementary training and instruction of a child. Its place is, indeed, under the statute, among the branches assigned to the higher order of schools. But I have studied the minds of children to little purpose, or it is in the power of every respectable teacher to make this study of civil polity not only intelligible in many of its principles to the mind of his younger pupils, but to excite in them something beyond a mere desire to reach a certain standard of accuracy in their recitations. The subject is so immediately connected with our ideas of right and wrong, it enters into so much of what goes to make up our national characteristics, and the institutions which we are taught from our infancy to respect, that the child, as soon as his attention is directed to it as something to be studied and learned, begins to perceive that he has an interest to serve, and a curiosity to gratify, by the teachings of such a sci-

ence. Nor is it too much to say, that, in its bearing upon the ultimate condition of the nation, in its moral strength and vigor, the diffusion of sound political knowledge, and the cultivation of a national spirit in the minds of the young, would do more to give strength and perpetuity to our government than a hundred armies of mercenaries in the field. Instil into the mind of every school-boy some accurate notion of what his country is, and what her claims are upon the regard of her sons, and it would grow into a sentiment, which would become all but instinctive in his thought and action.

Without dwelling any longer upon the question at what age a topic like this may be taught, I shall assume that there are some in every school who may be made to understand something of the theory and working of our government. And if I am sustained in this, it is not difficult to show that the State owes it to itself, as well as to every pupil in its schools, to promote a knowledge of our civil polity by the instruction which is there imparted. Will it be said that the number of those who can profitably apply this instruction is too small to make it the subject of a class exercise in our schools; that it is too abstract, too much in the nature of a metaphysical speculation, to be comprehended and applied by young minds? I say nothing whether this is true, with the text-books that we now have. If it is a subject susceptible of

being taught, there is little doubt that suitable aids, in this respect, may readily be supplied as soon as a demand for such a work shall have been created.

What I wish to establish is, that, of so vast and comprehensive a subject, there is much that is neither abstract in its propositions, nor speculative in its application, and, instead of being something outside of the practical things of life, it may be brought home to the capacity and apprehension of almost every one who is competent to understand the ordinary teachings of a school. How old, for instance, must a child ordinarily be, in order to understand something of what goes to make the rules of law? Can any one remember when he first began to understand the distinction between what was his own and that of another — when the first idea of property and right and of a remedy for a wrong first became clear in his mind? I apprehend this first lesson in law is learned before the child is able to analyze the principle upon which the idea of a separate ownership of the things he sees, rests. Nor is this the only lesson which he thus early masters. He soon discovers that there is such a thing as rules of action and conduct emanating from a superior, and to be obeyed by a subject under the sanction of consequences which render the disobedience of such rules inconvenient or painful. And yet what is law or government to an adult mind, but a mere growth or expansion of the germ that is thus early developed in the mind of a child?

Wherein consists the difference, in principle, between a child's idea of ownership of his toy, or his share of an apple or an orange, and that of one who holds an invoice of a ship's cargo, or the deed of a princely estate? Can any one tell me when he first began to discriminate between a separate ownership of the beautiful earth that lies stretched out before him, and that of the blue sky that overhangs it, or the sunlight that gladdens whatever it shines upon? And yet, though he may be said always to have made this distinction, because he cannot recall where it begun, it is an educated idea. It had no archetype in nature. It is one of those thoughts that assume a specific form and character in the growth and progress of human experience. And it is so with that something which we call government, and the relation there is between it and the peace and security which one enjoys under its protection. What child in our country does not, at a very tender age, learn that there are such things as rulers — men holding place and power? or which of them does not take an interest in the selection of one man or another for office because of his father's preference, or because he is named as the candidate of a party of which his father or guardian is a member?

I am dealing in homely illustrations; and if we apply them to other parts of civil polity, we shall find them equally palpable. Take, for instance, the

idea of making and administering laws, or the enforcing them by the infliction of penalties and punishments. The child hears of courts and constables, of jails and houses of correction, and speculates upon what they are designed for, long before he can read a statute-book, or understand the meaning of a judicial trial. And can any one doubt that a curiosity thus awakened might be turned to practical account, if in plain and intelligible terms the knowledge which the mind of such a child craves could be communicated by a teacher? These are not idle, transient speculations in the child's mind. They are to him things of solemn reality, and some time or other have got to be explained before he is fit to put on the character of a citizen. What is chiefly to be apprehended, in the case of such a child, is, that, in following out what curiosity may suggest, he may but half learn what he seeks to know, and may thereby imbibe wrong notions; and instead of having, as ought to be the case, his ideas of social duty and obligation as clear and pervading as his moral sense in matters of personal honesty or honor, he grows up with unsettled opinions, and loose sentiments upon the subject of law and government, and wants in after-life a regulator or a guide in his conduct as a citizen.

If any one still insists that the science of law and government is in its nature too abstract, too much the result of rules which grow out of remote rela-

tions in society, to be within the comprehension of a child, I am willing to concede the point, if by comprehension is intended a full and intelligent understanding of the subject in all its various bearings. But to which of the subjects, after the most elementary rudiments of school education have been mastered, might not a like objection be urged? Does a pupil understand the power and extent of the science of mathematics, when he is capable of working out problems within its four elementary rules? Or does he master the philosophy of language when he has been taught the mystery of nouns and verbs and prepositions? Is there not in all these, and other branches taught in our schools, a measure of science and philosophy which no ordinary pupil is expected to grapple with with success? Their *elements* may be within the reach of the mind of a child at certain stages of its progress, and to these it may be profitably directed; and yet, in order to advance beyond these, the child must wait till its powers are invigorated by age and discipline and previous preparation. The child has to take very much, both of what he acquires at school and elsewhere, upon trust. He is made at his creation a credulous and confiding being; and it is a beautiful and beneficent providence that throws him into the charge and keeping of those who have no interest to betray this guileless confidence. The powers by which he tries and weighs and ex-

amines a proposition, and forms a judgment of its soundness or consistency, are brought into their full exercise at a still later period in life, when men grow sceptical, and no longer look up to a parent or a teacher, without a question, for guidance or direction. Nor do I believe there is any more difficulty in impressing upon the mind of a child the idea of human law and human government, as something which concerns him in his relations to others and to the State itself, than there is in implanting within him a reverence for those rules of life and conduct which he is taught to accept because it is revealed, and has come down to him from a remote antiquity.

All I would urge is, that the elements of our civil polity are as susceptible of being taught to young minds as the elements of most of the moral, intellectual, and exact sciences which form a part of the intellectual training of our schools. And, in some things, I am disposed to claim for civil polity a more feasible process of instruction than most of the branches which are taught there. The government of every people, as well as their laws, is intimately associated with their history. Show me a people's laws, and I can tell from these no little of their character and their history. And, to a certain extent, the science of government may be as readily studied and acquired as the narrative of the historic events which may have modified its form and character. It

is not difficult, for instance, to explain, to a mind even partially trained, wherein the basis of our government differs from that of the monarchies of the Old World ; how, in the one, the power emanates from the people, to be exercised through their agents for the people's benefit ; and how, in the other, the monarch, as the representative of sovereignty, exercises it by hereditary right, and the people are the recipients of whatever blessings he sees fit to bestow. Nay, more, it is often more easy to instruct an uneducated mind into these opposite sources and elements of power, than it is to correct erroneous opinions already formed, especially if sustained by the force of tradition and a reverence for antiquated dogmas. Thus a child here early learns something of what we call a Constitution, and begins to understand that it is something which neither the legislature nor the courts can alter or transcend. And as he grows up, he readily applies this constitutional test to the action of the government, when its policy or its measure is called in question. But for an Englishman, trained to regard Parliament as omnipotent, it is all but impossible to conceive of a paramount power behind it, to which reference may be had in determining the validity of an act of legislation. To his mind, it is a solecism for the people to prescribe for their rulers bounds and limits of prerogative. He has been taught by his history that the English Constitution is

something ceded *by* the crown *to* the people. John gave to the men of England his famous *Magna Charta*; Charles secured to them the enjoyment of the privilege of *Habeas Corpus*; and William yielded to their importunities by recognizing a Bill of Rights. And to these they cling as a political boon above all price. Whereas, when the people of Virginia or Massachusetts prefixed to the constitution of their government a solemn declaration of what they deemed to be their political rights, it was the act of the people themselves, over which no superior power claimed any right to exercise dictation or control. And this we know early becomes a political axiom in the minds of those who are accustomed to hear these rights spoken of as the common and unquestioned inheritance of all.

If I am right, then, in assuming that the elements of civil polity may be attained by pupils in our ordinary schools, there is an obvious propriety in giving it a place at as early a period in their progress as is practicable, from the consideration that the whole theory of our republican system of government is based upon the capacity of the people to judge, advisedly, upon its constitution and the administration of its affairs. Nor can a preparation to do this be any more safely left to the taste and leisure and opportunity of individuals than the requisite supply of arms and ammunition can remain unanswered till the

emergency of the hour calls for them to repel invasion or suppress rebellion. Indeed, it is safer to rely upon the patriotism and enthusiasm of the occasion to rally a competent force of men and arms to defend our soil and maintain our national honor than to leave to chance or accident the proper training of the child in what goes to make up civil polity. Such a study has been thought to be aside from that sort of culture which fits a young man for business and earning a livelihood, and to have little in it calculated to attract attention. Pupils and teachers have been content, therefore, to leave the science of politics to those who pursue it, as a man practises law or medicine for personal success. Politicians, accordingly, have governed because there was so little disciplined thought or systematic conviction in the public mind upon matters involved in political action. As I have watched the operations of the public mind, I have been half inclined to believe, that, as a nation, we have never yet, fully, shaken off the impressions which the first colonists brought with them from home, and which the swarming myriads of emigrants are still bringing with them to our shores ; and that is, that the government is to take care of itself and the people at the same time. In the Old World there is a traditional respect for government, which is there represented through its hereditary head, because it is accustomed to take upon itself the care of everything which con-

cerns the people. It looks after their police, their roads, their amusements, their schools, and their religion. And, under such a theory, it would obviously be worse than useless to employ the time of a pupil in one of their schools in speculations about the origin or powers of government, or the details of its administration. And it is this same notion which the freedmen and the poor whites of the South have got to unlearn. So loose and immature are the ideas, especially of the freedmen, that they associate care and provision over them for the future with the possession of power, whether it be in the hands of a master, or in that something which is to them a mere abstraction called the government. And as we have severed the bond which bound them to a master, they have yet to be taught that government has something else to do than to feed and take care of those who can provide for themselves.

I need not repeat that such notions are altogether at variance with the theory of our government, which finds its source and origin in the people themselves. It is they who select the law-makers and the rulers. It is they who give tone and character to the policy of the government, so long as the people have a voice, and exercise the prerogative of having it heard. But in order to do this, the people must be trained at some time, and in some way, to be able to form and maintain safe and

discreet opinions. Under the theory of hereditary rule, the policy of the State takes its shape from the judgment, passions, weakness, or strength, of the rulers. Under the system adopted here, if fairly carried out, the policy of a State must be the resultant of the forces of the whole people. The movement of the government must be the aggregate force of the whole number. Let me repeat, then, that, to maintain our government in its proper spirit, the people must be educated, not merely in the ordinary curriculum of literature and science, but, in an especial manner, in the science of civil polity. What but the ignorance of the masses at the South enabled the slave oligarchy of those States to lead them on to acts of political outrage and suicide? And to what may we ascribe the gratifying unanimity of action of this vast people in the late election of their chief magistrate, but the education which they had been receiving from the lessons of the last four years of civil war? They had, thereby, been taught to think and examine and act for themselves. They took the lead in such matters out of the hands of politicians, and followed their own convictions of policy and right. The election of '56 was the achievement of scheming politicians: that of '64 was the free act of a magnanimous, educated, honest people. And is it too much to say, that, if we would keep up our country anywhere near to this standard of political integrity, we must keep the peo-

ple educated? We cannot again take the adult, as the last four years have done, and educate him by war. And the only resource left us is to begin with the child; to make his country, and whatever concerns its peace, order, and civil polity, a subject and part of his thoughts, judgment, and affections. Unless this is begun in childhood, it never can be done consistently or completely. He may go through the routine of caucus-teaching, and gain hints from the working of party machinery, and we may, in this way, have politicians and party leaders; but we shall find ourselves, again and again, the dupes of party organization, and our statesmen will dwindle to the measure of scheming, petty policy, such as little minds are adequate, in their littleness, to master.

On the other hand, let it not be imagined that I suppose profound wisdom, or deep political sagacity, essential to a capacity to exercise the political functions of the citizen. The elementary truths in a free, popular government, are comparatively few. They are like the truths of our holy religion; few or none ever reach or comprehend them all: and yet every one can understand enough, if he will but study them, to make them a guide to his conduct and a safe test of his opinions. This is the true theory of our government, and we must look for its illustration in the citizenship of the poor white, and the more elevated freedman, from whose neck it has been the

ministry of the last four years to unloose the yoke which a spurious oligarchy had fastened upon it.

Let me come back once more to the question, How far is civil polity within a teacher's range of instruction? When the statute prescribed it for certain of our schools, it must have meant something beyond learning certain phrases and formulas, or being able to repeat, *memoriter*, the words of our constitution or our school laws. The pupil might as well, for practical uses, be put to study the code of Lycurgus, or the precepts of the Koran. In the absence of good text-books, it may be difficult to make this a class study for the pupil. But that is but an indifferent school where the pupil learns nothing beyond the covers of his school-book. If the teacher is what he ought to be, and what I believe most of our teachers are, he may do much, if he cannot do everything, to make the subject not only intelligible, but at the same time interesting and profitable. Let me imagine a school in Massachusetts, for instance, which, like every State, has its traditions and interesting associations. Every child there hears of Plymouth and the Pilgrims, and from an early age associates these somehow with Puritanism, and free thought, and a free, popular form of government. Now, suppose a teacher were to lay out before his class a map, and point out upon it the spot where these Pilgrims landed, and were to tell them of Brewster and Brad-

ford, and what they came there for; and suppose he should then turn to the map of England, and point out to them, upon the confines of Yorkshire and Lancashire, the little hamlet of Scrooby, where these Fathers of New England first gathered their infant Church, and met and worshipped God at the peril of fine and imprisonment, and should tell his little group of listeners that that was the birth-place of the Plymouth colony: does any one imagine that this simple narrative could fail to impress itself upon the heart and the memory of every member of that class? Suppose he were then to take up the train of historical analogies, and to tell his pupils that while the spirit of civil liberty and free thought was struggling here to plant itself upon the rugged soil of the New World, beyond the confines of civilized life, it was moving the masses of the English mind, among its old ancestral halls and marts of commerce, till it reared a commonwealth upon the ruins of the throne and a humbled and prostrate hierarchy. If thus associated with place and coincidence of time, could these events fail to fix themselves in the memory of these children? Or would it be difficult to suggest to them, that though the English mind once more swung back into the despotism of the Stuarts, till they broke from it by a revolution, there was no such reaction here, and that free thought, under the stimulus of a free church and the free school, cul-

minated at last in the independence of our revolution, and the planting of a free government upon the basis of a written constitution? In this way we may put into the hand of every teacher the key that unlocks the mystery of civil polity, in the sense, as I understand it, of the language of our statute-book.

I am not slow to perceive how hopeless it would be, on an occasion like this, to attempt anything like an analysis of the frame-work of our government. But I may be pardoned, perhaps, for dwelling upon the subject a moment, since the heresies upon the subject, which have been spread so widely through the community, are one of the strongest illustrations to which I can refer of the effect of a persistent teaching upon the public mind. It was in this way that the strong will and wicked ambition of Mr. Calhoun and his disciples planted the seeds of that Rebellion which has just been crushed. The architects of treason, to build up the temple of their idolatry upon the basis of slavery, early saw that the only way of accomplishing their designs was by preparing the public mind for the change by educating it. The University of Virginia, therefore, and the other literary institutions of the South, had been at work for years in laying the ground-work of secession in the plausible and subtle doctrine of State Rights, under the name of Political Science, which they professed to teach. And it is in the same school of in-

terpretation that the few English who studied the subject at all, were taught. Nor is it possible, to this day, to explain to a full-grown Englishman how there can be over all these States a simple, integral government, which is something other and distinct from the confederate action of so many collective bodies politic. It was under this guise of sympathy for struggling independencies that the English press contrived to half conceal its hatred of republican institutions, while it labored, in concert with the Rebellion of the slaveholders, to crush forever a severed and broken Union.

The result of this scheme of disorganization, by means of perverting the purposes of education, should serve as a hint for every loyal State in directing the action of her schools and literary institutions. I do not believe it is any more difficult to teach nationality than it is sectionalism ; that over certain subjects there is a government as entire, absolute, and complete, as there is over the ordinary local and domestic concerns of the people of thirty-six governments with defined and acknowledged powers. It is complex, and has to be explained to one who is studying the system. And where did a government ever exist that had not much in its constitution that was artificial and arbitrary, if it had made any considerable advance beyond the baldest despotism of a single will ? But we have here, within ourselves, the elements of this very

knowledge, in our own local history. We have no occasion to distract the mind of a pupil with the antiquated systems of the Old World. The Old World will, some day, have to unlearn what she now clings to, if she would keep progress with the New. And I have no misgiving in the confidence I feel, that we shall ere long, as a nation, be educated up to the conception of that double sovereignty which Southern politicians would not admit, and English politicians cannot comprehend. The simple solution of the seeming mystery of such a double sovereignty is found in the history of the events which gave rise to it. The States had tried the experiment of a confederation till they were on the very verge of political bankruptcy and ruin. They must devise some bond of union stronger and more vital in its power than a mere league of States, or the experiment of a free nation must fail. Wise men saw that there were some *subjects* in which the *people* of all these States were equally and alike interested. There must be national integrity, if they expected to exert a national power and influence. War, commerce, national defence, national credit, foreign relations, and an harmonious intercourse with each other, belonged to no State, as such, but were subjects in which every citizen, no matter where he had his local habitation, was alike, if not equally, interested. And the thought was happily developed by the necessity of the emer-

gency of having all these national and inter-state relations and interests committed to a government extending over the entire country, while, as to all other matters, the States should go on each revolving around its own axis, while it moved in harmony around the common centre of one vast, simple, majestic whole.

This, in a few words, is the outline of that system which so many have affected to treat as impossible and unintelligible. Nor do I believe there is any insuperable difficulty in teaching the young, by patient illustration, how essential it is to our peace and prosperity as a nation, to the preservation of tranquillity at home and honor and respectability abroad, that this system should be maintained in all its purity and vigor. Let the teacher explain its workings, as he can easily do in detail; the division it assumes into the legislative, the judicial, and executive branches of its administration; and show how these all work together in harmony and power. Let him, also, keep in view, that, for all domestic interests and concerns, the State has ceded none of its essential powers; and thus we may go on adding State to State, and region to region, without any more occasion for jealousy and discord than the regulation of a district school in Massachusetts should disturb the good people of this city in their plans for sanitary security.

But I have already transcended the limits within which I had hoped to confine this part of my subject,

and I must content myself with repeating the position that civil polity can be taught in our schools. Let me, in the next place, in the light of the last four years' experience, urge upon every one the conviction that it ought to be taught, till the nation shall be one in its ends, its aims, and its political education. While we have been careful to teach everything else, literature, language, science, we have left the field of civil polity not only uncultivated, but have left it for enemies to sow tares there in open day. Everybody, for years, had seen to what our country was tending under the influence of the slave interest, which gave a tone and direction to the policy of the nation. And yet when its legitimate fruits were seen, at last, in overt acts of treachery and baseness, there was an outcry against the weak, old politician, then at the head of the government, as if he, and not the negligence and supineness of the people, had been the primary cause of the catastrophe which they witnessed. The people found, at last, that, if they would have a free government, they must vindicate the principle upon which a free government rests. And what a spectacle have the loyal States exhibited of the truth of this remark during the last four years! The world has seen, and the world has felt, that, if the government has been strong, it has been because the heart and the judgment of the people were with it, and because their hand sustained it, their will in-

spired its armies, and nerved the counsels which at last shaped its policy, and, under Providence, sealed the fate of slavery and rebellion together.

It was through a school of discipline like this that the nation at last was *educated*. The people seemed at length to be aware that they had a country; that its laws and its institutions were something which concerned themselves, and ought not to be left any longer to the politician, the demagogue, and the office-holder. There have been more hours devoted during these years of war to the study of our Constitution, its provisions and its powers, than had been given to it for a half-century before.

The lesson has evinced one thing; and that is, that not only the people can be taught, but, with proper and sufficient motive, they will become their own teachers. And I would challenge history for nobler illustrations of the fruits of such a teaching, in fortitude, courage, and love of country, than have been witnessed in every village, and hamlet, and loyal household of the free States. And, as we contemplate these, the question almost instinctively arises, Is there nothing left but to let this spirit of national manliness subside, and again go back to our trade and our merchandise, our politics and our party, and sectional jealousies and strifes, as if the blood of our hundred thousand martyrs had been poured out in vain? But where are we to look for those who are

qualified and worthy to keep the ark of the covenant, as it were, from profane hands and an unholy priesthood? War is not to supply these again, if it has done so once. The people, let us hope, are never again to be aroused in our day by scenes of carnage, or the shock of contending armies. War has indeed been educating the people here, both the young and the old, as no other people were ever taught before. Men have fallen before in battle, and sacked cities and desolated fields have before marked the track of armies. But never before did the lesson come home to so many hearts, or make itself felt through so wide a region. Does any one suppose that the scenes we have witnessed in our streets, during the last four years, have been lost upon the quick sensibilities of any child old enough to distinguish between sadness and joy? Will he ever forget in coming years the mournful strain of music, the measured tread of soldiery, and the sad groups that paused and looked upon the last rites paid to the brave volunteer who had fallen in defence of his country? Will he ever forget how proudly the flag of his country floated from every window and balcony, from every steeple and tower, as the news of victory by our armies came flashing across the wires, from Vicksburg and from Chattanooga, from Charleston and from Richmond? Or is there one, young or old, who will not retain in fresh remembrance till his latest hour that sad, pro-

tracted wail of sorrow that went up from every street and alley, from every cabin and palace, throughout the land, from every freed man and free, of every hue and color, when the man of wisdom, of clemency, and incorruptible integrity, who had been our guide through this storm across an untried ocean, was stricken down by a felon's hand, nerved by a rebel's spirit, and cheered on by the characteristic promptings of a slaveholding chivalry?

These things have been educating this people with a wonderful celerity and power. But who is to take up the work of education, when, in a few brief years, a new generation is to fill our school-houses, to play in these streets, and to become the men and women on whom the hopes of humanity are to rest? The work, if done at all, is to be done, in no small degree, by the school-master of this and the coming generation, not out of text-books and formulas, not by recitations and school-tasks alone, but out of his own brain, his own heart, and by the magic of his own inspiration. Nor is it to be done by passionate appeal, or glowing or exaggerated description. The child is to be *taught* what his country is, what her government is, and what those blessings are which make her the admiration and the envy of the down-trodden nations of the Old World. Nor let it be said that these are lessons for the college or the high school alone. It does not require profound learning

to know how to love one's country. It does not require a knowledge of books to awaken in a child's heart a sentiment that may grow into patriotism and national pride. Those elements of nationality, which the pen of Sir Walter Scott wrought into the hearts and memories of his countrymen, till every lake and mountain and battle-field in Scotland are hallowed ground, were planted in his memory, and graven upon its tablets, before he had grown to the stature of a scholar, or dreamed of being a man of fame and learning. So it has been elsewhere, and so it will be everywhere, wherever the nursery and the school-room are true to their mission. It needed no lore beyond the Bible, and the Life of Washington, and a mother's teaching, to inspire the love of country that illustrated the career and conduct of Abraham Lincoln, as he rose from the log-cabin of the West to the highest place of human ambition, and graced them both with dignity and incorruptible integrity. I repeat, then, let the child be taught and made to feel that he has a country and a nation; that her flag with its stars and stripes means something; that an insult to her is an insult to himself; and that the country that has reared, and cherished, and protected him, is a country to live for, and, if need be, a country to die for.

One more topic, and I will relieve your indulgence. Cast your eyes, for a single moment, over the broad

region of the South and Southwest, as it lies now spread out before you wasted and spent, its fields ravaged, its towns and villages desolated, and its people decimated by sickness, exile, and the march of armies. Can you doubt that there is to be a most thorough and radical change in the condition of its population, and the economical disposition of property and business there? That odious monopoly of lands in the hands of a few cotton-growers, those immense plantations which have heretofore been tilled by the forced labor of the slave, are to be among the things of the past. The same economy of small farms which we find at the North and in the Middle States, and managed by free labor, are, in time, to take the place of these. And these farms are to be open to the freedman and the emigrant, while the race reared in idleness, and trained up in the superciliousness of slave-power, together with the ignorant and down-trodden "white trash" who have grown up under the blighting shadow of slavery, will give place to the skill of the artisan, the industry of busy thrift, and the cheerful toil of those who have awakened to the new life of freedom and of manhood.

There is one other view to be taken of this part of our subject. The changes which these suggestions contemplate, are, indeed, to supply the bone and muscle of a vast and growing multitude strong in all the physical powers and capacities of man. But from

whence is to come the educated brain, whence the culture that civilizes and refines, and is to fit them for the duties and responsibilities of citizens and freemen? We read in our story-books of giants with iron frames and matchless strength, being led and held in willing bondage by some gentle child of cunning skill and winning art. But where are we to look for the gifted genius, the gentle power, which are to guide and control this future American giant?

The generation that is to occupy these fields, to rule in these States, and to wield the future destinies of the South, if we would have them freemen and free American citizens, must be educated. The brain to do this is to be supplied somewhere. And where, in all our land, can we look for it with so much confidence as here among the schools and colleges of New England? Regarded only in the light of political economy, this thought has a more important bearing than may, at first, seem obvious. There are, in a territory so vast as ours, certain large and important centres of business and influence, which are practically recognized, and seem destined to assume a more fixed and decided character in the progress of the country. There are to be certain great marts of the West for carrying out the trade and commerce peculiar to that region. So with the cotton States. Pennsylvania, with her mineral resources, commands great and peculiar elements of trade and wealth; while

New York is centralizing to itself the general commerce of the entire nation. We have here, in New England, few of these auxiliaries of soil, position, or natural resources. But the history of the American Colonies and of the American Republic is full of evidence, that, somehow or other, the voice of New England has always been heard and heeded in the councils of the nation, beyond the relative rank of numbers and wealth. Nor have we much difficulty in ascertaining the cause of this, if we stop to analyze the character of those who made these rugged fields and this bleak climate their home. It was the free Puritan spirit, giving life and activity to vigorous minds, prolific in expedients, and bold to execute great conceptions, that fitted the fathers of New England for the work of founding an empire. And the race that sprung from this seed has never lost the germinal principle with which such an ancestry was imbued. Inventive art has been busy in subduing Nature, and turning the elements into sources of wealth. The ready hand of labor, guided by the cunning skill of trained and cultivated minds, has been laying here the deep and sure foundations of social and individual independence, while the crowded condition of our population, compared with that of the West and South, has led to a wide and continuous emigration from this New-England hive into the wilder and richer regions which are there opened to

enterprise. Where can we go, in all this vast continent of ours, that we do not find the busy, painstaking, reading, thinking, and thriving Yankee? Brain-culture seems to be the proper business of a people situated as these are. Nor have we any reason to envy the sources of trade and commerce and wealth of any other region of our country, so long as we can rear up for export a crop of intelligent, educated men to supply the market for brain, which is becoming more and more a national necessity, as our country fills up from foreign emigration, which is to share it with her own native children.

And if an earnest assurance were wanted that the heart and brain which is to supply this demand is already being actively educated, and sensitively alive to the solemn ministry to which it is to be consecrated, we should find it in the tone of almost every address made, or sentiment uttered, in every public exercise since the fall of Richmond, in every school, academy, or college, in New England. Questions which before that scarce the wisest dared to grapple with, have been made the themes of declamation and intense feeling before crowded assemblies; and passionate words of right and duty, in view of the new attitude which social and political relations have assumed in the changes wrought out by this Rebellion, have been echoed by the cheers of an equally passionate and earnest audience. These may not all

savor of wisdom or prudence, but they are unmistakable indications of the resistless energy which has been aroused in the educated brain not only of the schools and colleges of New England, but of the thinking, acting masses of her people.

It is the men born here, reared and trained and educated here in our schools and our colleges, on our farms and in our workshops, who are to go forth into these regions where war has been making such havoc, to shed new light upon a people's mind, to give dignity to labor, to teach by example as well as precept, to plant the school-house, to rear the church, to spread abroad a love of books, and awaken an interest and a curiosity in the minds of the unlettered. It is in this way that the North may work upon the ruder metal of the Southern mind, and at length, from even the discordant elements of the North and South and East and West, may form and fashion an adamant chain of national ties and sympathies, whose links no violence can break, nor art can sever.

I have no occasion, for my present purpose, to exaggerate the power of an educated brain in restoring, reforming, and reinvigorating the regions over which is seen the track of war. There will spring up a verdure deeper and richer than ever before marked the spot where our sons and brothers are sleeping beneath the sod on which they fell in many a battle-field of the South, Nor will it need any

monument of art, beyond the green turf and the tender wild-flower with which Nature will deck their last resting-place, to tell the inquirer where the brave men of the loyal States laid down their lives in the cause of their country and of human rights.

So it will be in the fields of moral and intellectual culture which are now opening to the laborer in the sunny region of the South. There will spring up there an influence as soft, as beautiful, and as life-giving as ever came forth when the breath of Spring was seen in the wakening forms of beauty along the vale or on the hill-side, in the institutions of learning and benevolence which the men of the North will plant and rear there.

And now, in closing, let me remind you that no little share of this great and mighty work is for you, and those who are to fill your places, to accomplish. You are to stimulate that brain, you are to nationalize that heart, you are to train the men who are to go forth in God's strength to do battle, like the knights of old, with ignorance and oppression, with the spirit and fruits of slavery and barbarism.

Let no one, then, as he gathers his little group of young immortals around him, and remembers that he is to them a pattern as well as a teacher, ever again feel that his task is an irksome or a thankless one. There may be no record of what you are doing kept here on earth. There may be no monument of bronze

or marble to mark where you rest, when your last vacation shall come. But over this whole nation there will be scattered living records and living monuments of the good you shall have accomplished, in the educated mind whose power you helped to train, whose love of liberty you helped to quicken, and whose power to guide and govern others you helped to develop by your influence and example.

LECTURE IV.

DYNAMIC AND MECHANIC TEACHING.

BY PROF. W. P. ATKINSON.

FELLOW-TEACHERS,

AND LADIES AND GENTLEMEN:

MR. CARLYLE, in one of those beautiful early essays of his which we can all read with so much pleasure, — would that the utterances of his old age were as worthy of his genius! * — says, “There is a science of dynamics in man’s fortune and nature, as well as a science of mechanics. There is a science which treats of, and practically addresses, the primary, unmodified forces and energies of man, the mysterious springs of love, and fear, and wonder, of enthusiasm, poetry, religion, all which have a truly vital and infinite character; as well as a science which practically addresses the finite, modified developments of these, when they take the shape of motives, as hope of reward, and fear of punishment.”

* The whole tone of Mr. Carlyle’s later writings, his worship of brute power, or of mere intellectual ability, as exemplified in his elaborate attempts to turn such a man as Frederic into a hero, above

He is dealing in these remarks with a wider subject, but I wish to make them the text, in the time that is allotted to me here, of some brief remarks on education, in respect to which they seem to me to be equally true and applicable. He goes on to say, a little extravagantly,

“In former times the wise men, the enlightened lovers of their kind, who appeared as moralists, poets, or priests, did, without neglecting the mechanical province, deal chiefly with the dynamical; applying themselves chiefly to regulate, increase, and purify the inward primary powers of men, and fancying herein lay the chief difficulty and best service they could undertake. But a wide difference is manifest in our age. For the wise men who now appear as political philosophers deal exclusively with the mechanical province. * * But though mechanism, wisely contrived, has done much for man in a social and moral point of view, we cannot be persuaded that it has ever been the chief source of his worth or happiness. * * Man’s highest attainment is accomplished dynamically, not mechanically.” *

In criticising *educational* theories and institutions, it has seemed to me that no broader or more instructive classification could be made than this into dynamic and mechanic theories, into those methods, which, in the spirit of the extract I have been read-

all, his distrust of free institutions, as exemplified in his ungenerous utterances respecting America, and his atrocious sentiments as to the black race, excite in his old admirers, at least on this side of the ocean, a feeling of indignation not a little mingled with contempt.

* Carlyle’s *Miscellanies*; *Essay on the Signs of the Times*.

ing, address the primal forces of our nature, endeavoring to call them out and bring them into voluntary and free activity, and those which, relying on outward machinery, cultivate those superficial aptitudes, those surface instincts and habits, which may make a skillful craftsman in art, or learning, or science, but can never form a commanding mind or an original character. And as the ever-pressing claims of practical life tend always to promote the latter form of education, and to discourage the other, and preëminently in a new country like this of ours, it can never be out of place to bring forward those considerations which prove that a true education, even though we have respect to its practical bearings, must always be of the first kind.

A teacher addressing teachers need never apologize for entering into the practical details of his profession. In my reading in the literature of education, it has been my experience to find a great deal too much of vague, or else of incontrovertible and very wearisome generalities; far too little of the record of practical observation. But I am convinced that if ever there shall be a true science of education—for I do not think that can be said to exist at present—it is to be an *inductive* science, based on a wide-extended observation and record of particulars. I look for no true psychology that is not an inductive psychology; and the art of education is but an applied psychol-

ogy. We want observation, ladies and gentlemen, and conclusions drawn from observation and real experiment, and the work of gathering and recording them is a work all can engage in.

I will not detain you, then, with definitions of education; we have enough of them: or with observations on its utility; you do not need to have it proved to you. I wish to enter into some of the *details* of what constitutes a good and a bad education, as an illustration of the text I have chosen. In doing it, I shall try to hold fast to sound experience and observation, but shall not promise to pay much regard to existing institutions, or the question, What is immediately practical? I will even run the risk in what I say of sometimes seeming extravagant, not detaining you with those limitations to apparently one-sided statements which I shall trust to your good sense and experience to supply. My criticisms will perhaps savor to you of presumption, and you will be ready to ask, Who is this who thus questions accepted methods? Heaven forbid that I should undertake to teach my fellow-teachers from the height of any fancied superiority! If I shall criticise freely, I draw my lessons, let me assure you, rather from the frequent sense of failure, from an experience of shortcoming, that has constantly put me upon the trial of better methods and more careful preparation, far more than from any feelings which arise from the

consciousness of success. It seems to me, that, in the present state of education, this is the natural feeling of all but the most fortunate or the most skilful among teachers who have any adequate sense of the importance of their vocation.

But in respect to the question as to what is practical, I have an abiding faith that what is best is always practical some time or other, if we will only not be too impatient as to setting the date of the coming of that some time or other. You shall call me a theorist if you will, and I shall be quite content to accept the title, though I can lay claim also to many years of experience; for I am satisfied that our highest ideals and our best theories fall far short of those blessed possibilities which Divine Providence has in store for those who hold fast to a high faith in humanity. And in respect to criticism, it cannot be good for us, it seems to me, to meet year by year simply to exchange congratulations on our real or fancied achievements. Let us rather strive faithfully to discover our short-comings, and, though we may be possessed of much that is good, try to make that only the stepping-stone to more that is higher and better. We have a subject which of all others there is the least fear of exhausting.

Will you, then, accepting my disclaimer, accompany me while I begin at the beginning of our task as educators, and make a few comments, favorable or

unfavorable, on prevailing fashions, as I contrast them with that ideal education which cannot but be the mental fruit of a teacher's reflections on his own experience?

I say, "begin at the beginning;"—and if I had said instead, begin with the most difficult of educational problems, I should have changed my phraseology, but not my meaning. Infant and primary education I reckon the highest and most difficult of educational problems; and the instincts of humanity are placing them more and more, as time advances, in those hands which are best fitted, and the only ones really fitted, to deal with them,—the hands of woman. Nothing less than her delicate tact and her motherly patience can cope with them successfully. And I think that nowhere in modern education is a more decided advance apparent than in our ideas respecting this most important department of teaching. Whimsical and notional some of the evidences of it may be, but they all betray a juster conception of the true nature of the problem. I do not know that it is too much to say that our conceptions as to right methods of early education have of late been almost revolutionized. I am speaking to many who, I am sure, have a feeling recollection of the old-fashioned primary "school-marm;" as she existed in all her terrors a quarter of a century ago; or of that row of little urchins on the front benches of the old district school, idle,

turbulent, neglected, proficient only in mischief, because taught nothing better. Contrast with this a modern primary school, under a teacher who has striven to enter into the spirit of her vocation, and, laying aside old routine, has learned something of those old novelties, those rediscovered truisms, those pieces of simple common sense, old as the days of Father Pestalozzi, old as the days of the first thoughtful mother, "Object Teaching," and the methods of the "Kindergarten." The difference between the rows of fearful youngsters, trembling under the awful frown, dreading the awful birch, of the old school-dame, and the joyous life of a modern model primary school, under a sympathetic and skilful teacher, measures all the progress between old and new education. For it is a progress deeper than any mere outward change of method, and that will not be confined to infant and primary teaching. It marks a change of principle, a change in fundamental philosophy, and the outgrowth of a new spirit. Morally it is a change from the spirit of fear to the spirit of love; intellectually it is a change from a false to the dawn of a true psychology. Let me justify these assertions.

If we examine our older English literature, it is strange and somewhat mortifying to observe the picture of the schoolmaster which is universal in it. The *παιδαγωγός* was originally a slave, and from the

παιδαγωγός came almost unchanged the pedagogue as we see him in literature, a slave at once and a tyrant. I cannot stop to multiply quotations. Let me read only, as a specimen, the description drawn by Godwin, not a century ago, when writing on the art of education. "Nothing," he says, "can be more pitiable than the condition of the instructor, in the present mode of education. He is the worst of slaves. He is consigned to the severest of imprisonments. He is condemned to be perpetually engaged in handling and rehandling the foundations of science. Like the unfortunate wretch, upon whom the lot has fallen in a city reduced to extremities, he is destroyed that others may live. Among all the hardships he is compelled to suffer, he endeavors to console himself with the recollection that his office is useful and patriotic. But even this consolation is a slender one. He is regarded as a tyrant by those under his jurisdiction, and he is a tyrant. He mars their pleasures. He appoints to each his portion of loathed labor. He watches their irregularities and their errors. He is accustomed to speak to them in tones of dictation and censure. He is the beadle to chastise their follies. He lives alone in the midst of a multitude. His manners, even when he goes into the world, are spoiled with the precision of pedantry and the insolence of despotism. His usefulness and his patriotism, therefore, have some resemblance to

those of a chimney-sweep and a scavenger, who, if their existence is of any benefit to mankind, are, however, rather tolerated in the world than thought entitled to the testimonies of our gratitude." *

Thus could an eminent and popular writer speak not a century ago respecting the schoolmaster. It is safe to say that his picture was a true one; is it hardly yet entirely obsolete? And it is safe also to say that a system that could make such a picture true must be a false one. And it was a false one, in that it was based on a totally false view of the problem of education. Now, how have we improved upon it? Why, we have discovered or rediscovered — for I cannot allow that it is altogether novel doctrine — that true education is an imitation, not a thwarting of Nature; that to be successful we must watch and learn how the Divine Goodness teaches the little Adam just entered upon his glorious heritage; we must conform to that method if we would be successful. And we find that God, in the infant's education, is no tyrant, exacting of each his portion of *loathed* labor, but that he educates the expanding mind by freedom, joy, and beauty, through Nature training

* Godwin's Enquirer. Part 1. Essay 9. On the Communication of Knowledge. "Mere teaching," says Dr. Arnold, long after in one of his letters, "like mere literature, places a man in rather an equivocal position; he holds no undoubted station in society by these alone; for neither education nor literature has ever enjoyed that consideration and general respect in England which they enjoy in France and in Germany."

eye, and ear, and every sense, by every novelty of form, and sound, and color; and that we must help and not hinder this natural education, by guiding, and controlling, and using the same materials.

I think it must have struck many teachers as a strange fact that in the early years of childhood, before school discipline comes into operation, there is an intense and most easily awakened curiosity in children respecting the phenomena of the outward world. Every bird, beast, and insect is a marvel; the clouds, the moon, the stars, the beautiful forms and colors of flowers, the very stones under their feet, all, to the fresh and unsophisticated mind of childhood are objects of study, objects of wonder. But after a few years of ordinary school-teaching, all this is found to have disappeared, and too often no other curiosity, no other interest, or, worse still, some bad one, has arisen to take its place. I think I am not too strong in my statement; but what a satire is this on what we call education! Has the Creator implanted those instincts only to be stifled by education? or is the process of teaching first to kill as a preliminary to artificially restoring them? Alas! in too many cases they are never restored, and our education consists only in a mental maiming.

We put a *book* into the little child's hand, and tell him that to learn what those uncouth and arbitrary marks stand for is education. Now I have a very

high respect for the art of reading. It is a useful and very important art, as indeed are many others. But I boldly maintain that as well might you say that the art of cooking is education, as say that it consists in the art of reading, even if you add to it the arts of writing and ciphering. Nay, more, I will affirm that there may, to take an extreme case, be a very valuable education without the art of reading. Permit me to quote a short passage from the work of an able English naturalist, who a few years ago spent some time, in the pursuit of his profession, in the swamps and wildernesses of Alabama :

"I have sometimes thought," says Mr. Gosse, "that the difference between the intellectual capacity of one individual and that of another is much less than is generally supposed. There are certain conventional channels into which we expect the mental energies to be directed, and if we do not find them in these we are apt to conclude them altogether wanting. You shall take two boys in a school; one is the first boy in the first class; he repeats his lesson without a mistake; the pedagogue pats his head, and prophesies that he will be a counsellor. The other, of the same age, with the same chances, is the last boy of the last class; he perceives no agreement at all between the verb and the nominative; you can scarcely convince him by argument that two and two make four. One of these is called a bright genius; the other is branded as a stupid dunce. But take these lads into the fields and lanes. The stupid one is expert at all games and exercises; is acquainted with every bird by sight; knows the color, size, shape, and number of the eggs of each; can lay his paw upon all the nests in the neighborhood; can ride, swim, trap a

mole, shoot a hawk, hook a trout, like a professed adept. But the genius is become a mope; he sees no pleasure in all this; can't learn it when he tries; knows as little about it when he leaves off as when he began; is out of his element, a fish out of water. So it is with these boys; they know little which in the cultivated society of crowded cities is thought worth knowing, or called knowledge at all; but in the sights and sounds of the wilderness, their trained eyes and ears, young as they are, read a language which to the mere oppidan would be a sealed book, putting all his boasted learning at fault." *

It will be difficult, it seems to me, to give any reason, beyond a merely conventional one, why the first of those pictures should claim the exclusive right to be called a description of education and the name be denied to the latter one. Yet so entangled are our notions of education with books and the art of reading — in reality only one of the tools of education — that we too often virtually use the tool, not to build, but to destroy our education. Some one has aptly said that reading, writing, and ciphering no more constitute an education, than a knife, fork, and plate constitute a dinner; certainly I would not advocate any attempt to dispense with those needful utensils; but are we not apt to treat our children to a Barmecide feast in which they are made to constitute the whole entertainment?

The substitution of true object-teaching for an excess of book-learning in elementary education seems

* Gosse: *Letters from Alabama*, p. 108.

to me the first step in a return to truth and nature. I am not here advocating any particular system of object-teaching ; I know how easily it may be made empty and worthless, and how apt all novelties are to become the exclusive hobbies of crotchety teachers. It is the principle only that I am maintaining, and the importance of the principle I do not think can be easily overrated. It seems to me the first step in a wider movement which is destined more and more to free education from the shackles of scholasticism and empty verbal learning, and to make it more earnest, living, and in a high sense truly practical, by giving freer play to the observing faculties, and admitting a larger element of inductive science. My chief aim will be to trace out, more particularly in the department of elementary teaching, some of the changes which will be the necessary consequences of this change of spirit.

I hope to see true object-teaching introduced far and wide into our elementary schools. Shall I seem too paradoxical if I say that I should like to see, as another change, the utter destruction, by burning or otherwise, of our *elementary* school grammars. Grammars for elementary schools ! The title seems to me as preposterous as would be a treatise for infant schools on the conic sections, or a primary school manual of metaphysics.*

* To an American teacher, brought up, as we all have been, almost exclusively upon a mental diet of words, this may seem a sentiment

Certainly I would have books in them—they should even have what is sadly lacking in our elementary schools, a suitable little library—but books should be, I had almost said the least, not the most important of the teaching implements to be found there. Their walls should be adorned with pictures, not of mastodons and Mt. Vesuvius, but of objects within the range of the child's mental capacity. But, better than pictures, I would have in them cabinets, not of rare plants and strange curiosities from the ends of the earth, but nice collections, made by the children themselves, of the natural objects of their own village and neighborhood; and I would have them *understand* them. "A Utopian project truly!" some will say. But I could tell them of the experiment of a learned professor at English Cambridge, that eminent botanist the Rev. Professor Henslow, with the illiterate children of an English country parish—and, to England's shame it must be said, we have no such ignorance in our native population—and of his wonderful success in develop-

subversive of all true principles of education. Nevertheless it is a change which the Germans have adopted, and they are the modern nation that of all others has studied most deeply the philosophy of teaching. Mr. Patterson, in his report on German education, says, "An important step had been made by banishing grammatical lessons, i. e. the analytical mode of learning language from the elementary school." Want of space alone prevents me from giving all the authorities that might be quoted against the absurdity of compelling very young children to attempt to learn all the metaphysical abstractions of grammar. In its proper place and time there is no more valuable mental discipline.

ing their imbruted minds by the practical teaching of botany. What such children can do I am very sure American children can do better. Wherever possible, I would teach directly and practically without the intervention of books. Let the book come last, not first, in the process. How easily, for instance, can the first principles of geometry be made interesting to the youthful pupil by practical illustrations, when a dry abstract treatise would be utterly repulsive! How easily can one collect from the village apothecary and the village grocer materials for illustrating school lessons and satisfying the ever-active curiosity of children respecting strange objects and foreign nations! How easy, as I have said, to turn that curiosity upon home, by lessons in the habits of the birds, the insects, and all the other living things they see about them! How much better to familiarize them with the use of actual weights and measures than merely to cram their heads with cabalistic tables. Our elementary schools cannot be equipped with expensive physical apparatus, nor should I care to dazzle the youthful eye with its glittering brass and polished mahogany so long as these would be the prevailing impressions from it; but I would have teachers, if I could find them, who would make their own apparatus with their jack-knives; or, better still, teach their boys to make it.*

* "By far the grandest discoveries in natural science were made with hardly any apparatus. A pan of water and two thermometers

I give these merely as illustrations. Many more will occur to every teacher. And here again I can quote a chapter from English experience. There is in England a worthy clergyman, Mr. Dawes, the Dean of Hereford, who has made himself the apostle of the teaching of what he calls "common things." He might be called the apostle of *common sense* as well as common things in teaching. Instead of dealing, as dignified clergymen are apt to do, in all the customary platitudes about the grandeur and importance of education, Mr. Dawes applies himself most successfully to the homely task of showing how to make education more useful by making it less scholastic. His suggestions are very admirable, and the success of the schools organized by him at King's Somborne, in Herefordshire, has been remarkable.*

were the tools that, in the skilful hands of Black, detected latent heat. A crown's worth of glass, three-penny worth of salt, a little chalk, and a pair of scales, enabled the same great philosopher to found a system of modern chemistry. With a little more machinery, the genius of Scheele (a working chemist) created the materials of which the fabric was built, and anticipated some of the discoveries that have illustrated a later age. A prism, a lens, and a sheet of pasteboard, enabled Newton to unfold the composition of light and the theory of colors. Franklin (a working printer), ascertained the nature of lightning with a kite, a wire, a bit of ribbon, and a key; to say nothing of the great chemist of whose most useful, perhaps most philosophical discovery the principle might have been traced with the help of a common wire fire-guard."—Practical Observations on the Education of the People, page 122.

* "Poor people, however ignorant they may be themselves, are not slow in finding out whether their children are learning anything

He does not begin his instruction in physical or natural science with making the children study a learned little treatise on it. It would be long, for instance, before his children heard the learned and formidable word hydraulics. He would take them to the *school pump*, and give them a practical lesson in hydraulics. The cow, the pig, and the chickens, would perhaps afford the materials for his first lessons in natural history; not the *words* cow, pig, and chickens, nor any mere words about them, but experimental and practical observations on those respectable animals, who are none the less wonderful for being common. Only when the thing has been observed does the word that stands for it come afterwards. The reader of his excellent little book,* any experimenter in the same fashion, will be surprised to see how far he can go in that direction because he begins *right end*

or not at school; and though they cannot be said to value education as we could wish, yet they do value it to a much greater extent than is commonly supposed, and will make sacrifices to give their children a good education, when the means of doing so are placed in their power. Abundant proof of this is afforded by the King's Somborne School. * * * The general belief in regard to it seems to be this,—that there is, as it were, some charm connected with it, something peculiar in its constitution, and something that does not, nor ever will, apply to any other school; and that this indefinable something is the cause of its success.”—Report of the Rev. J. J. Blandford, one of Her Majesty's Inspectors of Schools. [This rare and undefinable something seems to be — *common sense*.]

* Suggestive Hints towards improved Secular Instruction, making it bear upon Practical Life. Sixth edition. London: 1853.

foremost; will have that mystery solved which may have puzzled him, why it is that so much of our education misses its mark and proves worse than worthless; that it is because we begin *wrong end foremost*. Putting words first, we never arrive at the realities the words stand for.

I would make a change even in the furniture and construction of my ideal school-room. I do not know whether I can presume my hearers to be familiar with the labors of that admirable Scotch schoolmaster, David Stow; for, ladies and gentlemen, though I threatened to be an idealist, it is a great comfort to find so many of my ideals really put in practice. Those who have seen Mr. Stow's book will remember the engraving of what he calls his "gallery," and his description of his "gallery lessons." There is more in this than a mere outward change of school-room arrangement and furniture. The outward change is typical of that change in methods of teaching which of all others seems to me the one most needed in American schools. The American teacher *hears* lessons; the Scotch teacher *gives* them; and that makes all the difference, if I may use the expression, between the letter that killeth and the spirit that giveth life. Do you want to destroy a child's interest in a subject?—compel him to learn lessons out of a dry treatise upon it. Do you want to kindle his interest into enthusiasm?—

give him oral lessons upon it — always of course provided you know how — which is, I grant, a great assumption, because nothing is more difficult. For, first, you must know the subject. Now, if one would know how ignorant he is of a subject he thought he understood, let him try to give a child an explanation of it. One may lecture to grown persons, and succeed in concealing his ignorance from himself as well as his hearers; he cannot do so from a child. *He* will have nothing but real knowledge, and you cannot give it to him in any shape in which he can comprehend it, without possessing it yourself.

Here is where, I confess, I think our teachers are too apt to come short of what ought to be required of them. I speak from personal experience as a teacher. Having learned from books themselves, they know only how to teach from books, unless, by putting themselves to school over again, they learn a better method. I can in no other way account for this pest of an innumerable multitude of useless school text-books, that like a cloud of locusts darken the land, and are so wearying to the patience of school committees, and so damaging to the pockets of parents. The making and vending of such school-books, and all the petty arts for supplanting rivals which accompany it, is fast becoming a branch of trade but little elevated in character above that of making and vending quack medicines, and calls loudly for reform

to save the dignity of the science of education. That reform should come from the teacher. These books are attempts — most of them very feeble ones — to make up for his inability to be *his own* school-book. He should be able to extemporize better ones, and, therefore, should not need them.

Let me describe two methods of teaching, say the elementary principles of physical science. The orthodox method would be to send for an expensive cargo of school text-books, these text-books being, not really works written in a language adapted to the mental capacity of children, but larger treatises for grown persons made a good deal more unintelligible by being compressed into a small volume. The books are distributed to the class, and a lesson set in the first chapter. Now in this first chapter, in almost or quite all the school-books that I ever saw, even the book itself begins wrong end foremost; for it is usually a chapter of abstract generalities, which, to be at all intelligible, should be the *last*, not the first chapter. So the poor child must read with puzzled brain — I quote from a very popular school-book — of hydrostatics, and pneumatics, of porosity, and impenetrability, of force and matter, before he has the least conception of what it is all about. The old English fashion of giving the beginner in Latin a grammar written in the language he was to learn is the only parallel. And supposing him to have mastered the

preliminary difficulties, how dead and wearisome is the task of merely learning and reciting lessons from a book* on all the grand phenomena of Nature!

Far different from this is Mr. Stow's method. I will not say it is perfect in all its details, but surely it is correct in principle. Seating his children in his little amphitheatre where all can see him, with a table or stand by his side, on which is a large drawing, or, better still, where the case allows it, the very object he is to illustrate, he proceeds to educe by a true Socratic questioning whatever notions the children possess about it. Then, step by step, he adds to their knowledge, or enables them to add to it — not confusedly, but carefully guiding them, so that it shall be a truly logical process, preventing them from wandering into irrelevant or unimportant particulars. Then finally, when they have mastered the subject or some section of it, they may make their own school-book by that most valuable of educating processes the reproduction of their knowledge in writing, or if not in writing, then orally at the next lesson. Thus the idea comes foremost — then the representative. Does not our common method too often reverse the process?

* I suppose I need not caution the reader against imagining that I would attempt to dispense with books. No school-room should be considered properly equipped without a little well-selected library behind the teacher's chair, nor should any teacher be held a good one who could not show that he made good use of it. The child's school-book, it seems to me, should be merely the text for the teacher's ample comment; then, the simpler and plainer the text, the better.

— first words, and perhaps the adequate conception never comes. Hence comes all the barren verbal cramming, all the failure, all the dislike to school and school learning from bright children who are ready and eager to learn in every other way.

Shall I be thought very extravagant, ladies and gentlemen, if I say, so impressed am I with the necessity of a better selection of studies and better methods of teaching, that I am almost ready to affirm that the common school of America, as I believe it will exist in the future, is an institution yet to be created? The school-house is built, and well built; but of the institution within it, adapted to the peculiar wants, and the result of the peculiar institutions, of this country, only a feeble beginning has yet been realized. My respected friend who addressed you last evening * has spoken forcibly of the importance of teaching our children — our future law-makers — the rudiments of the science of government, and of the neglect of it at present. The same deficiency of practical aim is visible in many other departments. For the common or district school of America is an institution, not intended first and foremost to prepare a minority of pupils for higher seminaries of learning, and then devote what time can be spared to those whose education is to end with it. The district school should be, and can be, the people's college, though great

* Hon. Emory Washburn.

changes must be made in it before it can become so. The mass of the people are not concerned, as are the wealthy or professional minority, first and foremost with books, and then secondarily with actual realities. They are to live face to face with stern practical realities, and their education should correspond to that high destiny—for it is a *high* destiny. Not ornamental superfluity first then, not mere literary culture, but real* instruction. I want to see every district schoolmaster and schoolmistress a botanist, at least so far as to know well all the plants that grow in her own neighborhood; a naturalist, at least so far as to be able to teach her children the habits and character of the birds and insects and animals of the town they live in. I want to see her a physiologist, at least so far as to be able to teach her charge that elementary knowledge that shall save them from all the untold

*The term "realia" is in common use in the educational literature of Germany (the only country that can properly be said to have an educational literature) to designate physical science as studied both theoretically and practically in all its applications to the wants of actual life, more particularly in a class of schools called "Real-Schulen," high schools, i. e., in which science and the mother-tongue and other modern languages take the place of classical studies. It may justly be objected to the term that a knowledge of physical science is no more real than a knowledge of ancient grammar and rhetoric and kindred studies; but of the propriety of allowing physical science to enter as a much larger ingredient into our popular education—of making e. g. our public high schools "Real-Schulen," as a German would say, rather than "Gymnasias," i. e. classical high schools—there seems to me not a particle of doubt.

disease and suffering that come from the violation of the simplest laws of health. I want to see her a physical philosopher, at least so far as shall enable her to save her pupils from degrading superstitions, as shall enable her to teach them to use those natural forces which God has given us in such unstinted abundance. I want to see her an artist, at least so far as shall enable her to stir the dormant imaginations of her charge to a sense of the poetry and beauty of creation. I need not say I want to see her a religious teacher, at least so far as to enable her to show God's greatness and his goodness in all his wonderful creation. To their honor be it said, it is in this last point where there is, among American teachers, the least of failure.

Do you say that all this is utopian? Go to Germany, and, in spite of the stupid tyranny of its governments, you will find much of it realized — or it was realized before the blighting hand of that government fell upon it, in fear that the people were getting too well educated for tyranny to be safe among them.*

* I refer here more particularly to the modern school-law, the famous Prussian "Drei Regulativen," by which, since the Revolution of 1848 (wherein the German school-masters took a prominent and very honorable part), the reactionary party have striven to limit popular education to a bare pittance of reading, writing, and the catechism, and such admirable teachers as the liberal and enlightened Dr. Diesterweg have been driven from the control of the normal schools. A similar illiberal movement in England, embodied in what is called the "Revised Code," would seem to have resulted, as

To return to our children and our model school. You will observe that after proscribing grammar, and almost proscribing reading, I have slipped in an implication that our children have mastered the art of reading and of writing also. And I am almost ready to say, that if we would spend less labor upon it, they would learn them in the same manner that I have spoken of them, incidentally. *If we only gave them motive enough*; there seems to me to be in these days a great deal more of philosophizing on the subject of teaching children to read than the subject is capable of bearing. In itself considered, the adaptation of a certain number of clumsy and arbitrary marks to represent imperfectly the sounds of a language is not a subject that allows the application of much philosophy. I am far from saying that help may not be given to children by improved methods in overcoming the imperfections of our alphabet; but it is hopeless to expect that alphabet will be altered, and in the main, I take it, it is to be mastered like any other arbitrary puzzle, and that many of our refinements are, after all, of little practical value. Give them only *motive enough*, and they will learn to read in good season — they had better not learn too soon; and that motive must come from oral teaching.

might have been expected, not in the improvement, but in a deterioration, in the standard of the elementary studies themselves. See a paper by Dr. Hodgson in the Social Science Transactions for 1862.

Interest them in any subject, and you may be pretty sure they will be willing to learn to read about it.* We fail so often because we reverse the process. Few things seem to me more absurd, after children have learned to read a little, than the way we continue the teaching of the mother language. We give them the metaphysical abstractions of grammar, long before they are capable of comprehending them, and we give them spelling-books. We think it a great point if children can spell through a dictionary. We punish them for spelling incorrectly words whose meaning they cannot understand, and of whose derivations they know nothing. If I punished them at all, I would punish them for spelling correctly words whose meaning they do not understand. They have no claim to property in such words; their instruction in language should never outrun their instruction in the realities language stands for. Will they ever use words they do not understand, or ought they to use them? Yet how much time in our schools is wasted over the dictionary! Instead of travelling the road to learning, we employ our children in carefully taking the carriage to pieces.

* These remarks apply rather to children who have plenty of intellectual stimulants besides books, and plenty of time to learn in, than to the children of the poor, in whose case, whatever good is to be accomplished must be accomplished within a limited period; or to that large number of colored and Irish adults now upon our hands, in whose case ingenious methods for shortening the labor of learning to read a little may be of the greatest possible utility.

Spelling-lessons, it seems to me, should be mere adjuncts to all sorts of other lessons.* Children should be taught to look on language, not as an end but as an instrument, and its full mastery must be reserved for a very late period of instruction. At that later period the vast importance of the scientific study of language, as an indispensable element in a liberal education, cannot well be exaggerated; but this makes it all the more lamentable that a premature study of it, before the child's mind is fitted to pursue so abstract a subject, should so often render it barren of all good fruit. It is to be hoped that the broader views of linguistic science which are now taken by our best scholars will soon make themselves felt in our schools in juster views of the true place of the study, and in improved methods of teaching. It is time that barren pedantries were banished, and that philology was made, what it is capable of becoming, a *living* science.

And I think we make a similar mistake in our teaching of mathematics. The first principle of good

*I would not wish in these remarks to ignore the fact, which must be impressed on the mind of every practical teacher, that there is an element in the process of learning to spell that is purely mechanical. I would not omit thorough drilling, or even put the spelling-book wholly aside. But no one who has tried to combine spelling with other lessons, and practised his pupils in the only "composition" that is good for anything, the written reproduction of their lessons, will ever depend again upon the spelling-book alone, or try to make spelling *wholly* mechanical.

elementary teaching is that it should be concrete, while our tendency is too much towards teaching abstractly. In and for itself, children will take small interest in the abstract theory of numbers—it is not natural that they should do so, for it is one of the highest of abstractions. It is only when you teach them to employ it as an instrument to arrive at results that do interest them, that they take pleasure in it, and gradually the pleasure will be transferred to the process itself. As in the elementary teaching of language, practice should go hand in hand with theory. Arithmetic should be employed as an instrument, and an instrument not for the computing of those dreary pounds of sugar, and gallons of molasses, with which our school-books are filled, which are repulsive to the youthful taste *only* in the pages of the arithmetic; but as an instrument to arrive at results in connection with their other lessons. It is surprising what a life and interest this will give to arithmetical instruction. I have at home quite a book—many who hear me could doubtless match it—of interesting questions, which my boys and I have worked out together, taken from our geography lessons, from elementary lessons in physics and astronomy, from the almanac, the directory, and the newspaper. I remember we ciphered out the number of acres a year's circulation of the *New York Tribune* would cover, and the cube of gold which would be formed

by a consolidation of the British national debt. It was before we had one of our own to match it.

I say I use the almanac and the newspapers; for I agree with Mr. Maurice, when he says in his admirable book, "Learning and Working," *

"I am not at all sure that we have not been too indifferent to the *present* in our teaching of boys; that we have not far too much ignored the amount of incoherent information which they have received from conversation and newspapers, and have not failed to connect that with the work of the school-room. I find the most intelligent school-masters are beginning to adopt this opinion, and to alter their practice in conformity with it. And I think that by doing so they will help to bring about one of the most desirable and necessary of all reforms."

I heartily agree with Mr. Maurice. This "incoherent information," as he calls it, is the best of all raw material for school instruction. It is precisely this which should be worked up and systematized by the teacher. If this were done, that broad gulf would disappear, which is too apt now, in the boy's mind, to separate real life from the school-room. We cannot connect too closely in children's minds the ideas of life and education; do too much to dispel the pernicious notion that education is a dull, dry thing, that ends when the boy quits the hated control of the pedagogue, and then life, all a charming romance of freedom and pleasure, has its beginning. If we made our school instruction more real and life-

* Page 140.

like, the freedom of after-life would not so often be abused into license.

In nothing is the principle more to be regarded of beginning with the concrete rather than the abstract, the near rather than the distant, than in that most valuable but most neglected branch, the elementary teaching of geometry. My experience does not corroborate the view, that, as a general thing, children take naturally to the *abstract* consideration of form, though there are doubtless exceptions. Their notions are all concrete, of form and color, form and solidity. But this need not disturb us in beginning very early with the teaching of geometry; I think we make a great mistake in postponing it so long after the teaching of number, and then making it so dry and abstract when we do begin it. No one should complain that boys and girls cannot be interested in, and cannot understand geometry, till he has tried the experiment of throwing books aside, and having oral exercises with the black-board. If he have any tact in oral instruction, if he will illustrate his subject freely, he will never have to complain of lack of interest, though he will doubtless be surprised to find what a difference there really is in native gift and aptitude for the study. Very good original demonstrations of simple problems will sometimes be offered by children, after a little of such instruction, who have perhaps never looked at a text-book.

But here, as elsewhere, it seems to me very needful that the children should, at every step, learn to make a practical application of their knowledge. Make them feel that geometry is not a Chinese puzzle, a matter of unmeaning lines and figures, but a real, living art, as well as science. Then, when they grow up to years of abstraction, they will have a solid foundation to build on, they will learn that they have been studying the science by which the universe is constructed, that God himself geometrizes.*

I have thus, ladies and gentlemen, by examples drawn from elementary instruction, endeavored practically to illustrate what I mean by dynamic teaching. Let me generalize a little the principles which underlie my illustrations. And the first principle is, that success in teaching depends upon the interest taken in the subject, and that again upon the vividness of the impression made upon the mind of the pupil. Now it sometimes seems to me as if we proceeded in schools upon a directly contrary principle. There is a vague fear of making teaching *too* interesting, as though we thereby impaired its value. Something of that old Puritan grimness lingers about the school-room, which would make out this world to be a vale

*There is a nice little set of books by an Englishman, Lund, which gives copious exercises to each chapter, a point in which our school-books are defective. The little books of President Hill, of Harvard College, will do much, it is to be hoped, to break up the routine method of geometrical instruction.

of tears, because we are all miserable sinners. The portals of life must not be too beautiful, but must be passed through in sadness, and with a chorus of youthful howling. Grim care sits there, and the school-master as an avenging fury, with his birchen weapon, —

“Vestibulum ante ipsum primisque in faucibus Vitæ,
Luctus et ultrices posuere cubilia Cursæ
Et Metus—”

Is this right? Does the Divine Goodness so deal with us? Does it make the child of sorrowful countenance, and not rather overflowing with life and happiness? Has God placed us in a sad-colored world, and made all things dark and gloomy? Or is it philosophical to believe that fear best impresses truth on the youthful memory? Does not rather all experience and all psychology prove the contrary?

“It seems to be the law of the conceptive power,” says that admirable writer on education, Isaac Taylor, “that the vividness of its impressions is directly as the force or intensity of the emotions which may be at work at the time such impressions are received. * * * The cherished and imperishable recollections of childhood, often as bright and clear at eighty as they were at twenty, are those treasures of the conceptive faculty which have been consigned to its keeping under the influence of vivid *pleasurable* emotions.” *

* Home Education. Chapter nine, on the culture of the conceptive faculty, page 225. Second (English) edition. I cannot too strongly recommend the greater part of this admirable book. The recent death of its excellent author precludes the hope that it will ever be completed according to his original design.

This is sound philosophy. "Do we gain anything by making school the only dark spot in the memory of the octogenarian? Is it not rather proof that the one thing wrong about his education was the doings of his schoolmaster? That genial humorist, the German Richter, in his charming book on education, of which we have such a poor representative in our English translation, says, — "There is one mental talisman even for the memory — I mean the charm of the object. A woman retains the titles of books with as much difficulty as her learned husband does the names of fashionable dresses."*

I have no fear of making learning too interesting. Two things are here apt to be confounded, — that sugar-candy style of teaching which attempts to make study attractive by shirking all difficulties, and which has been wittily compared to a ship of war with all her guns thrown overboard; and that teaching which strives to overcome difficulties by earnestness and intensity of interest. This latter kind we cannot have too much of. I am aware of the snares and difficulties of oral teaching. The teacher is tempted to be satisfied with hearing himself talk, careless of his failure to make an impression; and the pupil, relieved of the necessity of active thinking, is too glad to become a passive listener.

No oral teaching is good — this should be a car-

* *Levana, or the Doctrine of Education.*

dinal maxim of the teacher—that is not carefully and thoroughly reproduced by the learner; but between the dead instruction of a book, and the living voice of an earnest teacher, there is all the difference that exists between the living moving landscape, gay with life and color, and the still and lifeless black and white photograph, which is all that mechanic art can produce for us. Dynamic teaching must be the direct action of mind on mind, not weakened and deadened by intervening walls of paper.

Closely connected with this is another principle which I have already touched upon, of immense importance in popular teaching: this, namely, that so far from separating school from life, we should draw the bonds between them more closely. I have lately, on another occasion, enlarged somewhat on the subject of disciplinary teaching.* Let me only say here, that to my mind *all* teaching, if it is good for anything, is disciplinary; but that it behoves us in popular education, more than anywhere else, to see to it that our teaching is practically valuable as well as disciplinary. I think this principle should exclude some studies taught in our public schools, and should give much greater weight to others that are now but slightly attended to. I have spoken of

* I may be permitted to refer to a recently published tract, "Classical and Scientific Studies, and the Great Schools of England," as containing a further enforcement and application of some of the principles laid down in this lecture.

the study of natural history. Time will not allow me to enforce its claims here as a disciplinary study ; but is it not lamentable that children should leave our schools, ignorant of the names and properties of the plants and trees of the town they live in ; ignorant of the habits of the very birds they hear singing round them ; unable from ignorance to lift a finger to stop the ravages of the insect plagues that desolate their gardens ? Could not they profitably exchange for such knowledge a little superfluous algebra, or that smattering of French or German, which is all they are likely to get from school teaching ? Or is it right that young people should go forth into the world to become fathers, and mothers, and heads of families, without any knowledge of those simple principles of physical science that would help them so much in all the details of household economy ; that would teach them how to save valuable material, how to prepare wholesome food, how to employ the forces of Nature economically ? Life is education. Shall we send them from school wanting the very rudiments of life-education ? Above all, shall we leave them ignorant of the functions of the very bodies their spirits dwell in, and thus a prey, themselves and their children, to all the disasters which ignorance of the laws of life brings with it ? I say that schools that neglect all this are not good schools, and we cannot complain of the tax-payer grudging

his money, when he finds his children learn so little that is useful. If, spite of all our education, half our people can be led by designing demagogues, provided only they will call themselves "democrats," and it takes a bloody war to rouse them to the claims of right and justice; if table-tipping charlatans thrive because physical science is neglected, and quacks flourish on our ignorance of physiology; if, when we need a great leader, we have to thrust aside all our educated men, to find him in a self-educated rail-splitter; if we send our shoemakers to the senate, and put a tailor into the presidential chair; if, in the walks of active life, a college education is looked upon as an objection rather than a recommendation,—does not all this show something wrong and unsuitable in the style of our education?

Suppose the farmer found his son more helpful, if he could tell him new facts about his agriculture, give him information that would enrich his farm and protect his crops from damage; suppose the farmer's wife saw her daughter possessed of knowledge that made her handier and more useful, even in the homely details of housekeeping; the farmer and his wife would have a respect for education from seeing it to be fruitful. But if the farmer sees his son acquiring not even what he could teach him, nor too often anything to take its place; if his wife sees the daughter puffed up with the acquirement of a few

cheap accomplishments, till she looks down with contempt upon her mother's labors; is it any wonder that the parents are eager to cut short such an education? I am far from saying this is a picture of our schools. I only say it is a danger we have to guard against. Our tendency is to an ambitious, bookish, scholastic style of teaching, while the tone of popular schools should be the very opposite.* I will say, though I know that I undertake a responsibility in saying it, that, in our large cities, the unsuitable education which girls of the poorer classes receive at many public schools, by exciting their vanity and making them discontented with their station, becomes the first step, to many of them, in a certain downward course to ruin. It is a painful subject, which needs wise and careful investigation.

* A great change has taken place, in this direction, in the style of teaching in the Prussian elementary schools. "However parties may be divided on other educational points," says Mr. Patterson, in his interesting report on German education, "there is at present a wonderful unanimity among all the leading teachers, and others who have to do with the schools, in the endeavor to make the people's school practical. There was a time when it was thought that the more could be taught the better the school, and learning was supposed to be accomplished by passive listening. That time has gone by. Whatever may be the case in the classical schools, there is a general consent now to confine the number of subjects taught to as few as possible; to select such as bear on practical life, and to teach them in as simple and elementary a method as possible." This is a strictly educational reform, and quite independent of those reactionary political and ecclesiastical influences which I have alluded to on page 231.

I am not at all afraid of being called a "utilitarian." I believe we were put into this world to *be* utilitarians. The man who is not doing good to his fellow-men is not leading the life he ought to lead—the child that is not brought up to be useful is not brought up as it should be. And depend upon it that the Divine Goodness has so ordered it that we can get the highest of all educations by getting the most useful one, if we will only give, as we should do, a high meaning to the word "useful." It is time that in our republic that aristocratic notion we have borrowed from the Old World should be abandoned, of the dignity and superior value of useless learning.

But let me not be misunderstood on this point. It has been said so often as to have become a common-place in educational discussions, that education does not consist in cramming facts. I am advocating no Gradgrind style of useful knowledge, but the very opposite. Dynamic teaching will surely impart knowledge, but it will make useful men and women first and foremost by imparting *power*. To stimulate our pupil's intellect to spontaneous action, to give him intellectual grasp and intellectual vigor, are far higher aims and far more difficult of attainment than any imparting of knowledge; but it is as surprising how quickly this object may be attained by proper subjects and right methods, as it is how surely it is missed by wrong ones. In the

fact that it is so often missed, that so many of our best and ablest men can trace so little of their ability to their school-teaching, that their true education has come from every influence that has acted on their lives save only those of the school-room, I see a practical condemnation of many of our school methods. And their great defect is the one I have dwelt the most upon — a routine dependence upon books and lesson-learning, a cramming of the memory at the expense of the activity of the higher faculties. “Strange as it may be thought,” if I may borrow the words of another, “so much more painful is the effort to comprehend than to attend, that most minds will go through ten times the amount of mechanical labor in learning *memoriter* that which it would involve no labor at all to apprehend or perceive. They save thereby the peculiar pains attending a voluntary exertion of the mind’s activity, and purchase the exemption at the easier rate of a laborious, fatiguing, uninstructional passivity.”

This “laborious and uninstructional passivity” is the bane of too much teaching by books and of the premature teaching of abstractions. We endeavor to remedy it by the stimulus of emulation, and to excite the dormant powers to action by praise and prizes; thus substituting, it seems to me, for a great evil, a still greater one. The only true remedies are, first, right methods; and, next, right subjects of teaching.

Not praise and prizes, but the teacher, must be the motive power: a school without life in the teacher is an engine with no steam in the boiler. But as motive force is wasted on a badly built engine, we must see to it next that the matter and the mode of our teaching are such as will call forth all our pupil's power. Now, ladies and gentlemen, I beg you will use the first opportunity that is offered you—and I fear opportunities will never be wanting—to take a child who has been “dementalized” by the rote-learning of abstractions, of the rules of grammar, the rules of arithmetic, and of the lists of names of places which is sometimes absurdly called geography;—take such a pupil, and throwing books aside, and getting hold of some corner of his mind that is still unparalyzed, use that as a fulcrum, and by true oral, Socratic teaching of some subject interesting to his mind, try to lift him out of the abyss of his artificial ignorance and stupidity. To rouse his mind from torpor, to set it upon active voluntary effort, is what is needed; and it takes not a great amount of time, but only a right method, and a subject suited to his mental capacity. What is the explanation of the phenomenon I have just alluded to, and which we see every day in America, of the sturdy farmer's boy coming down from the hills of New Hampshire or the Illinois prairies, uncouth and awkward, with only the meagre educa-

tion of a few months' district-schooling, and soon striding far ahead, at scientific school or college, at the bar or in our public councils, of all our carefully trained city boys? Whence comes the strange result that has been arrived at in England, that the factory children, who go to school on half-time, are ahead of the children who go to school all the time? *—another illustration of the old Greek poet's paradox, that the half is more than the whole. The explanation in both cases alike is, that the schooling of the country boy, the schooling of the factory child, has been just enough to act, as all schooling should act, as a *stimulant* to independent exertion; in other words, has acted dynamically; while ordinary schooling too often buries independent action under a load of mechanical

* That eminent philanthropist, Edwin Chadwick, was the originator of what is called the "half-time system," for the education of factory children; "as great a saving," says Lord Brougham, "in point of money, to the working classes, as in health, physical and moral, to the pupils." See Mr. Chadwick's own reports, in the British Parliamentary papers; also a paper by School-Inspector Norris, in the Social-Science Transactions for 1862; and another by E. Senior, Esq., in the volume for 1861. The latter gentleman says, "I suspect that the amount of time during which a child is capable of close attention is much more limited than is generally supposed, and that, of the six hours' school, only two or three hours are real literary labor, and three or four enforced sedentary idleness, in bad air and confined position; and hence the distaste which children of the poor, and of the rich likewise, often have to all literary exertion;" an opinion which, it seems to me, our school authorities need to ponder. See also Senior's Suggestions on Popular Education.

cramming. I saw the other day in a medical journal * an article with this title, "On the Artificial Production of Stupidity by Schools." The title has more of truth in it than of compliment to our profession.

There is one other point in a dynamic theory of education which I wish to touch upon. Isaac Taylor, in the passage I just quoted, speaks of the poetic nature. I think that in our education we make far too little use of the imaginative. Why, when the world is so full of poetry, should learning be made dry and dull and prosaic? We miss the surest road to the minds of our children when we fail to address their imaginations. The child is a born poet; he lives in an ideal world of his own creating, of which the material things round him serve but as hints and symbols. Look at his tendency to personify, and endow inanimate things with life and motion; the same tendency which in the shape of mythology we see in childish nations. Why should we not take advantage of this hint nature gives us? "Do you not know," says Jean Paul, "that there is a time when fancy is more actively creative than even in youth, namely in childhood; in which nations, too, create their gods, and only speak in poetry?"†

Will you let me give a practical illustration? I

* Journal of Psychological Medicine, volume xii.

† *Levana*. Third Fragment. Chapter iii., on the Games of Children.

have spoken of that learning of lists of names of places, sometimes called the study of geography; and there is also a learning of lists of dates, which is sometimes dignified with the name of the study of history. Now, here is a glorious and beautiful world before us, of hill, and valley, and mountain, and plain, and ocean, instinct with life, filled with objects whose marvellous nature the profoundest wisdom cannot fathom; a world whose structure has been the problem of science, whose beauty has been the inspiration of poetry, ever since science and poetry existed: can it be right that we should reduce the study of this glorious creation to learning such names, we will say, as Michilimackinac, Moorshedabad, and Petropolofski? or to the following account of the land of Burns and Scott, of Ben Nevis and the Grampians, of Bannockburn, and Killiecrankie, and Culloden, which I take from a popular elementary school-book? — “Scotland occupies the northern part of the Isle of Great Britain. Edinburgh, its capital city, is noted for its elegant streets and its many fine public buildings.”* That is the whole account of Scotland, and the remainder of the book is equally valuable. Can it be right to give that to children, and call it teaching geography? And when the records of time are so full of great deeds and noble heroes; when, from every page, lessons may be drawn of inspiration and

* Cornell's Primary Geography.

of warning ; when this is what the youthful imagination, so prompt to feel, so eager, so impressible, is craving ; shall we reduce the study of history to the learning the exceedingly uncertain date of the accession of Tiglath Pileser, or the exceedingly unimportant one, we will say, of the birth of his Majesty, George the Fourth, of worthless memory ? School-books are dreary ; but the dreariest of our schoolbooks is a compendium of history. There is an old story of an Italian convict who had his choice between the galleys and the reading of the historian Guicciardini. After a short trial of the historian, he chose the galleys. I think he would have made the same choice if the alternative had been to *learn* in the usual way Worcester's Elements. Yet it was only the other day that I heard of a teacher who required her pupils to say by rote the words of any page or paragraph she might call for of some such history. Such *teachers* should be sent to the galleys.*

Contrast with this the use that a poetic mind can make of real geography and history. Try, from the

* It sometimes makes one thoroughly indignant to see the way in which schools are made mental torture-chambers to the good little docile children : to those, that is, who are least able to bear it. The mischief of cramming is an old subject, but one on which, unfortunately, there is still too much need of preaching. I believe that a sensitive child had better never enter a school-room, than run the risk of life-long injury at the hands of a stupid martinet working a school on some rigid, unbending mechanical system, and especially if his or her motive-power is, as it usually is, emulation.

descriptions of travellers who have had eyes to see with (by no means a majority), or from your own experience, to make a child *realize* what is meant by a mountain ; take in, as far as he can, the conception of what really are the Nile, the Ganges, the Mississippi, the venerable river that

“ Flows through old hushed Egypt, and its sands,
Like some grave, mighty thought, threading a dream ;
And times and things, as in that vision, seem
Keeping along it their eternal stands, —
Caves, pillars, pyramids ; the shepherd bands
That roamed through the young earth ; the glory extreme
Of high Sesostris ; and that southern beam,
The laughing queen that caught the world’s great hands ;” *

or the mighty stream that pours its flood through the tropical luxuriance of Indian jungles, or the still mightier highway of our new civilization : try to make him realize the frosts and fires of Iceland, and associate with the picture something of the wild poetic mythology to which it gave birth ; or the burning sands of Sahara, the strange animal and vegetable life of Australia, the everlasting snows of Mont Blanc, or the wonders of the Yo-Semite Valley ; try to impress upon the youthful memory pictures of all this that will be a treasure forever after : that seems better than learning Michilimackinac and Petropolofski.

* Leigh Hunt.

We have at length succeeded in taking the great step of separating in our school-books that jumble of all sorts of knowledge, which was once called geography, into the two great divisions of physical and political. Our physical geography is thus far, indeed, an edifice without a foundation; for we teach what are really the highest generalizations of physical and natural science to children to whom we have omitted to teach the very rudiments of those sciences; thus true to what seems to be the fate of our elementary teaching, always to begin wrong end foremost. I look to see this remedied some day or other by a better teaching of the elements of natural and physical science. But why, even if we will make geography a dull catalogue of places, or teach the end for the beginning, should we insist upon making the glorious study of history a still duller catalogue of dates? Among the subjects of debate set down in our programme is the question of the best method of teaching morals. I will not anticipate the discussion; but can there be a better auxiliary to that important branch of teaching than the study of history, which is, or should be, the record of man's moral experience? But the last book, it seems to me, that should be put into the hands of children, if we would have them love or appreciate history, is a school text-book. "It is not in any case,"—I am applying the words of Isaac Taylor to another subject,—“it is not

in any case the roots, and trunk, and main branches of history that should be offered to children, but merely its green leaves and blossoms. Digests and compendiums we should come to in education, as we come to the bones in a process of anatomical dissection, last of all. To hang up a grim skeleton before a child, and tell him, "This, my dear, is your new acquaintance, history," is no very auspicious mode of commencing a friendship.*

I think that in this passage Isaac Taylor exhibits his usual excellent judgment; and that, in that maxim of putting the green leaves and blossoms of learning before the trunk and main branches, he enunciates a cardinal principle of elementary teaching, however it may seem to violate the analogies of nature. It is a principle of all others the most neglected. Let an intelligent teacher but follow it, and she will soon either dispense with, or transform and glorify by a living spirit, the dead lumber of our school-books. It will be a change worthy of our best efforts.

Worthy if I am right in my theory. If school is to be a penance, the harder, and dryer, and more painful, the better, then I am wholly in error. If, as in my theory of dynamic teaching, excellence of instruction depends upon vividness of impression; if, as God in his overflowing goodness, though strictly exacting of us the performance of our duty, yet

* Home Education, page 110, second edition.

schools us in the world by cheerfulness and beauty, and it is only our own and others' sins that make life painful; so school should be a little section of God's world, arranged upon his plans as far as may be: then, while strictly exacting of our charge their duty, let us have no fear of making that duty too interesting; then let us address the higher not the lower faculties of the child's nature. My faith is firm that the long-neglected imagination was meant to be one of the prime movers in education.

But you will perhaps ask, "Who is sufficient for all these things?" You will say that in all this, I am implying an amount of culture in our teachers greater than they have any opportunity of attaining. I promised, ladies and gentlemen, that I would be a Utopian; but let me close with a single hint on this subject. I do not think that, as things are now, the plan, or rather the style, of teaching which I have been calling dynamic, is yet within our reach as a system, though I am quite sure I am addressing many individual teachers who find nothing new in my suggestions. But, even as a system, I think far more is within our reach than would at first be imagined, if we will pay attention to one neglected point. A great evil in our system of teaching seems to me to be a want of *concentration* and true method. The theory of common-school teaching too popular among us is, that it is an imperfect fragment of a

higher education ; and so, in the lower departments, many subjects are taken up and carried a little way, which, to be of any value, must be completed in universities or high schools ; schools which the great majority of the pupils never succeed in reaching. Thus a common-school education runs the risk of being made up of useless fragments and half-understood beginnings. This is all wrong, and very disastrous. The very primary schools should be complete in themselves. From the grammar-schools, boys and girls should graduate with just that kind and degree of education that is adapted to the wants of those who can carry school education no farther. And how often in our high schools do we see the life of the school absorbed by the small minority of one sex who are going to college ! And I would apply these considerations to our normal schools. I do not believe that the true theory of a normal school is, that it should be only a better sort of high school, where pupils about to become teachers should go for what is called a general mental training — a training often so general as to be almost worthless for their particular purpose. They should be in the strictest sense *professional* schools. The question should not be in regard to their programme, “Is not this or that study a good one?” but, “What bearing has it on the pupil’s future occupation?” German, and Italian, and trigonometry are good studies ; so, too, is Sanskrit. Are

the young women in primary and grammar schools going to teach trigonometry and Sanskrit? If so, let them learn them; if not so, are there not studies which will equally develop the mind, but which will do far more to promote their usefulness as primary teachers? To teach a little *dynamically*, the teacher cannot know too much of what she teaches. She will teach of the mother-tongue, for instance, directly perhaps, only reading and spelling; but which will teach them better — *put the most into* her teaching — she who has a little knowledge of English, and a little knowledge of French, and a little knowledge of Italian, or she who knows thoroughly the power of her country's language, and the wealth of her country's literature? It has been my pleasure and my privilege, during the last two winters, to give lectures on the history of English Literature, in a Massachusetts normal school. I am sure, from my experience, that it is a subject that will never lack interest with the pupils. I am equally sure that it is a subject better fitted to their future calling than a smattering of metaphysics or Italian.

I do not think it would be impossible, if sufficient thought were given to the subject, to lay out a uniform course of study for our normal schools, that would tell directly, and with far more power than the present one, upon our school-system. How to give "solidarity" and completeness within narrow limits;

how to cut off superfluities, and distinguish between studies that are directly and studies that are only indirectly useful ; how to make one study tell upon another, and all form parts of a well-proportioned whole, adapted to the precise purpose intended, — this is a problem worthy of more attention than has ever yet been given to it.

Ladies and gentlemen, I am almost afraid that the impression my lecture will leave upon your minds is, that, insensible to the real value of our schools, I am disposed only to fault-finding ; but I would not have it so. Surely, though some nations can show a higher degree of culture in the favored minority, no nation ever yet had a system of public education—for the whole people equal to ours. It would have been an easy and a pleasant task to write a panegyric on it, if that had been my present object. I am not unmindful of the merits as well as the defects of our public schools, and I ought to know something of the progress education has made in my time. The memory of that noble and self-sacrificing friend of his race, Horace Mann, has of late been freshly brought back to us ; and I cannot live in Massachusetts without seeing all round me the fruits of his labors. But education is an infant science ; and I must confess to a doubt as to whether our progress in it has been as great as our progress in other more material directions. I fear we must say, with all our boasted improve-

ments, that, if our cotton-mills did not approach nearer to the ideal perfection of cotton-spinning than our schools do to the ideal perfection of teaching, they would speedily ruin their stockholders. It should not be so. It is a dangerous state of things when material outruns spiritual progress. Yet I am far from saying that we are to blame that we have not done more ; rather ought we to be thankful for so much that has been accomplished. The training of immortal spirits is a far higher and more complex process than the weaving of cloth or the building of engines. A true education-system is, perhaps, the last and crowning result of an advanced civilization. I do look to see the science of education take, hereafter, a higher stand among liberal studies ; to see the art of teaching recognized and prepared for as one of the liberal professions. I do look to see it, freed from the trammels and superstitions of antiquated routine, offering a wider field for intellectual exertion, and thus tempting into its service more of the talent and ability of coming generations. While some of the professions, through the inevitable changes which time produces, are falling in relative importance and value, the profession of the teacher seems to me to be steadily and rapidly rising. Much needs to be done before it can take its true place among human occupations ; and progress is made only by criticism, only by pressing on to the things that

are before, not idly looking back to some fool's paradise that we dreamed once existed. The education of no time was ever so good, as, with all its imperfections, is the education of the present. Let us see to it that we wrap not up our talent in a napkin, but hand it down to our posterity with large increase from our labors.

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